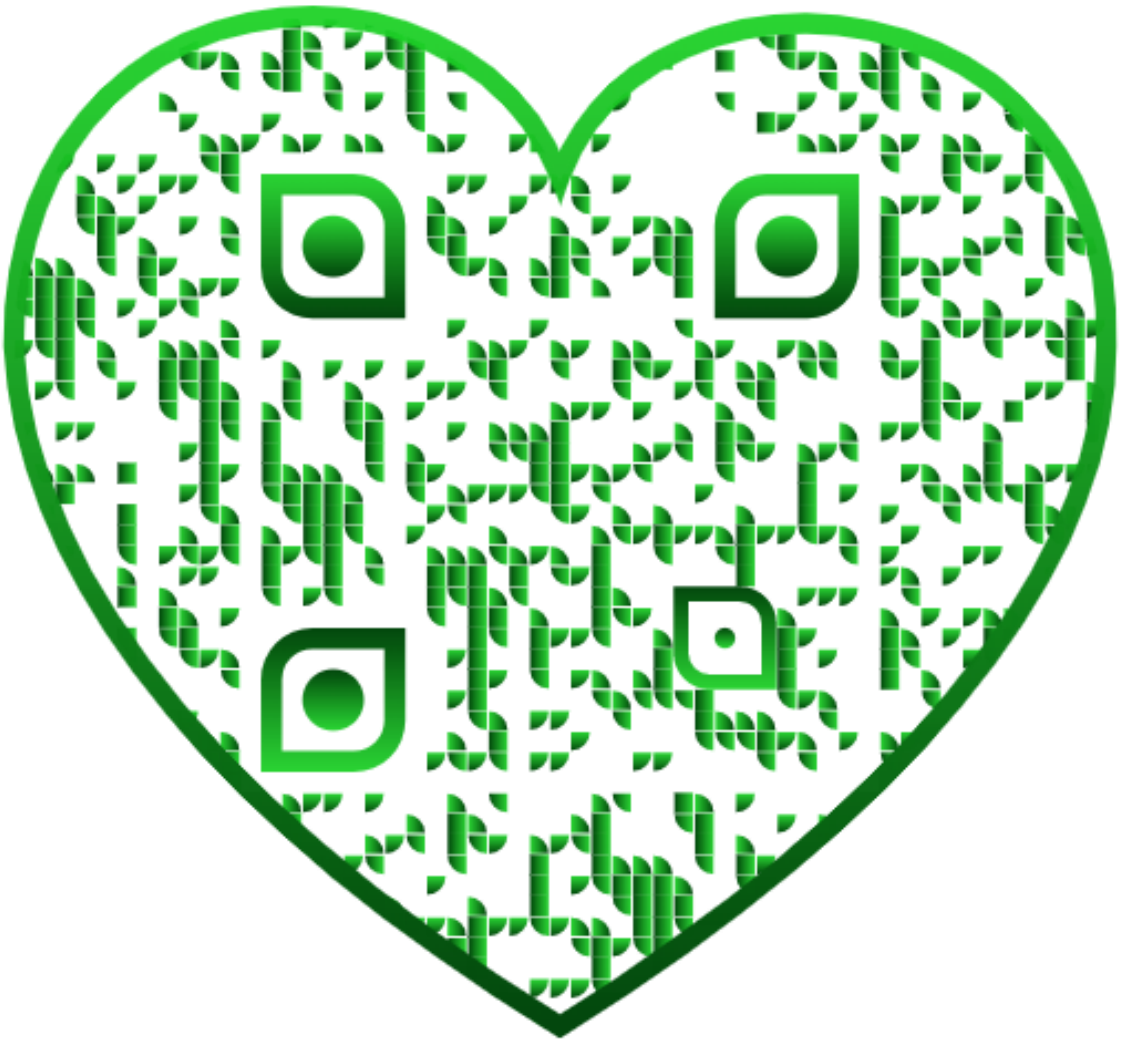
THE CIRCLEMAKERS

ANDREW COLLINS

A REVOLUTIONARY NEW VISION OF

THE CROP CIRCLE ENIGMA



Andrew Collins

THE CIRCLEMAKERS

ABC BOOKS

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Introduction

On Wednesday, 1 June, 1977, I entered a field of low, green barley at Black's Meadow, upon Windsor Hill, close to the Buckinghamshire town of Wooburn Green. Accompanying me on that early evening trek was fellow UFO investigator Barry King, his large camera case slung over a shoulder. We were heading towards the power lines some distance away, for beneath them we would find two curious circular depressions discovered in the field two days earlier by Ken Phillips, National Investigations Co-ordinator for BUFORA – the British UFO Research Association.

He had visited the area on Monday, 30 May to see if he could interview any of the three youngsters who had initiated a local furore following an alleged UFO they had witnessed on several occasions in the past few weeks. Although Britain was in the throes of its biggest UFO 'flap' in ten years these particular sightings were not that inspiring – a few strange lights in the sky, that sort of thing.

Ken Phillips had decided to survey the general area where the UFO had supposedly projected a beam of light towards the ground on one occasion, and in Black's Meadow he had stumbled upon two perfectly circular depressions in the green barley. As a consequence he had called in Barry and myself from Essex to re-interview the boys and carry out an on-site investigation of the disturbed crop.

Two of the three teenagers who had sparked off the UFO furore had been found and interviewed. After due consideration we decided they had mis-identified the landing lights of aircraft descending into nearby Heathrow Airport. Other recent sightings from independent sources were more difficult to dismiss, but the witnesses were proving hard to track down.

Now it was the turn of the circular depressions in the field. What would we find here? One was indeed placed beneath a power line, eliminating the possibility of it being a UFO landing trace at least. It measured 16 yards in diameter, while the other example, 11 yards away, was only nine yards across. The actual depressions were the result of the early season barley being swirled to a lower level. In each were slight depressions in the soil, and one revealed a wet patch, indicating an underground water source of some kind. I had never seen anything like them before, but knew that so-called UFO 'nests' had frequently appeared on the other side of the globe in places such as Australia and New Zealand. Could these therefore be identified as UFO 'nests'?

Both circles were studied in detail for some while. An ex-army Geiger counter indicated no radio-active anomalies present, and a standard compass showed no signs of geo-magnetic anomaly. Soil samples were collected from the centres and edges of the circles, while controls were taken from a 20-yard distance of each one.

The boys' testimonies had not impressed us, so these circles made no sense at all. Even the local farmer thought he recognised the depressions as places where rubbish had been discarded into pits long ago. For this reason we concluded that the circular marks were the result of a weaker crop more susceptible to wind damage. Matter closed.

The only point that did seem a trifle odd was the fact that each depression was a perfect circle, and soil subsidence or not, this was going to be difficult to explain away.

In the weeks that followed a comprehensive case report was compiled and lodged with BUFORA, and the subject of the swirled barley circles was simply forgotten. The results of the soil analysis never reached us, and no more was heard of such phenomena until Friday, 15 August, 1980, when the *Wiltshire Times* ran a story concerning the appearance of three mysterious circles of flattened crop found in a field of oats situated beneath the Westbury

White Horse. A photograph accompanying the report showed a perfect circle of beautifully laid crop, swirled into a majestic floor pattern.

Quick off the mark to investigate the crop circles had been Ian Mrzyglod, then editor of a critical UFO journal entitled *The Probe Report*, and Dr Terence Meaden, a Wiltshire-based meteorologist running the influential *Journal of Meteorology* and the Tornado and Storm Research Organisation (TORRO). These two researchers quickly established that the circles had formed in the oats at different dates in July, and that others had been appearing in the same area for a number of years.

The crop circle enigma had been born, and within a few short years circles, both singularly and in unique groupings, began appearing across Wiltshire as well as in the neighbouring county of Hampshire (a region which, for convenience sake, I shall refer to in the text as Wessex, its ancient English title). Both Ian Mrzyglod and Terence Meaden became the early pioneers of this phenomenon, believing them to be the product of stationary whirlwinds. As the configurations of circles increased, and unexpected electromagnetic effects began to be reported in association with circle appearances, Dr Meaden was forced to update his theories. He devised the so-called plasma vortex hypothesis to explain their creation in meteorological terms.

The sheer perfection of the circles, many including some extraordinary features, caught the attention of the national media and the world as a whole. UFOs seen in the area of forming circles added to the mystery, but plunged the subject into the realms of the lunatic fringe in some people's opinion.

In the summer of 1986 the ground designs took a quantum leap when a ring of flattened crop was discovered around a freshly-formed circle at Bratton in Wiltshire. Circles with two rings followed, then three rings, then four. Then came linear spurs, circles with connecting corridors to form dumb-bells, and finally, in 1990, the advent

of the pictogram – dramatic patterns often hundreds of feet long that have appeared in the fields of southern England and continue to evolve with breathtaking magnificence.

To date, one estimate puts the total figure of circles and formations so far discovered at over 2000, and still they continue to appear, not just in Britain, but in other more remote agricultural landscapes from East Europe to Australia, from Canada to the United States, and even in the paddy fields of Japan.

Suddenly crop circles have become the focus of consciousness for all manner of subjects now classified as the new parascience, everything from bio-fields to dowsing, earth mysteries, parapsychology, shamanism and ufology. Each summer thousands of quite sane and normal people descend upon the Wessex countryside to hunt out crop formations and ponder upon their hidden mystery and splendour.

Ten years ago the very thought of so many people taking an active interest in farmers' fields containing unusual crop marks would have seemed ludicrous. Yet today it is one of Britain's fastest growing recreational pursuits, and not just for those living in this country. Each year foreign visitors from all over the world converge in the Wiltshire countryside with the sole purpose of experiencing crop formations first hand.

Since the birth of the crop circle enigma in 1980 I had followed with mild intrigue the development of the subject, occasionally giving space to Ian Mrzyglod's fine work within the pages of my own journal *Earthquest News*. Despite this, crop circles did not inspire me until one day in late August 1990 when I first saw photographs of the extraordinary crop pictogram that had appeared in a field at Alton Barnes near Marlborough in Wiltshire the previous month. It consisted of circles and rings with keys, boxes and spurs, all linked together by two long corridors. For me, seeing this image meant that the crop circle phenomenon had now moved out of the realms of pure

meteorology and into the grip of either hoaxing on a grand scale, or something awesome in implication.

A few weeks later an excellent introductory book entitled *The Crop Circle Enigma*, edited by Ralph Noyes, turned up in a local bookshop, and its contents were eagerly digested. I subscribed to *The Cerealogist*, the premier forum for crop circle studies, edited by earth mysteries visionary and author John Michell, and after this there was no turning back. When the 1991 summer season finally came around, a weekend was set aside for searching out the circles, in the hope that a few simple truths might reveal themselves, and I would begin to understand the nature of this wonder of our age.

Andrew Collins, May 1992.

PART ONE

A Crashcourse

1
Constable's Clue

Friday, 19 July, 1991. The idea would be to spend some time in the fields of Wiltshire, wandering from one crop formation to the next, attempting a little observation, evaluation and meditation. That was the plan at least, but fate was about to deal me an unexpected hand that was to change the course of the whole game.

Although I accepted the possible reality of crop circles I felt a little experimentation might be in order. As I understood it, psychics had already been employed in crop circle research to foretell new circle locations and to offer their own inspired thoughts on the nature of the phenomenon. It also seemed that they had become a central focus around which other allied paranormal anomalies had occurred in association with their formation, such as the appearance of mysterious lights and the hearing of curious sounds.

In view of these promising results, I decided that the best plan of action was to take along a few friends and try to attune to not just the circles, but also the assumed source behind their construction, the so-called Circlemakers as they were now known. This we would do through the use of visualisation – the art of imagining mentally-created pictures for mystical purposes. The most obvious imagery to employ was, I decided, the majestic designs of the crop formations and pictograms themselves. And so, with this in mind I had enlarged pen and ink drawings of some 40 representations, commencing with the most simple circle patterns and ending with the extraordinary

pictograms of the 1990 season. Each was photocopied on to manageable-sized white card to display a stark black image. These we would take into the crop circles and use in turn whilst sitting in a relaxed, meditative state of mind.

Nothing more was needed for our experiment as any other form of ritualistic activity might invoke belief-orientated conceptions of anything from spacemen, to gods, goddesses, nature spirits or mowing devils. This was especially important as not one of these notions was likely to hold the true solution to the crop circle enigma. We would see what occurred, and perhaps project a rather tongue-in-cheek message of 'Okay, here we are. Whoever you are, why don't you come on down and say hello.' Something was bound to happen, it usually did.

So the plan of action had been set in motion and a date chosen for our weekend of crop circle exploration. Unfortunately, I was unable to make the first anniversary of the appearance of the breathtaking Alton Barnes pictogram on 12 July, so this coming weekend would have to do. We would leave first thing in the morning, once the rest of the six-strong group had arrived, and then for the next two days we would just go with the flow and see where it took us.

That Friday evening I sat putting the finishing touches to the deck of crop circle cards. Debbie Benstead, my partner, who did not yet share my growing enthusiasm for crop circles, entered the room around nine o'clock and sat down beside me.

Acknowledging her presence, I carried on working, collating the cards scattered about the floor, as she sat and watched inquisitively.

A short while later she caught a sudden movement out the corner of her right eye. Glancing across, she noted a vertically-standing, pulp paperback half removed from its floor-level bookshelf. Following a few moments of deliberation, she felt she ought to say something. 'Did you remove that book from the shelf?' she queried, carefully

nodding towards the bookcase.

Following her line of sight, I answered in the negative.

'Well, I don't want to alarm you, and it's probably nothing, but I *think* I just saw that book move on its own.'

Before we go any further it's as well to point out that Debbie is quite a talented young psychic who had shown the extraordinary nature of her inherent paranormal abilities on many occasions. The house is literally filled with thousands of books on all aspects of the mysteries and I knew she hardly ever browsed through their titles, let alone read them. In respect to this particular bookshelf, it was so low down and out of reach that not even *I* knew what books it contained any more.

Neither she nor I could recall having pulled out this particular book, so what the hell was going on? In the curious world of psychic questing one looks for such things as omens and synchronicities (in simple terms, meaningful coincidences) that might prove fortuitous to future events. So perhaps it was an omen for the weekend.

If so, then what was its title? Did it contain the key to the crop circle enigma? Or some previously-unknown instance of circles appearing in distant places, long ago?

Er, well, no actually. It was a second-hand copy of Andrew Tomas' forgettable 'Was-God-an-astronaut?' paperback *Atlantis: From Legend to Discovery*, published in 1972. Quickly browsing through its pages I saw it contained the normal catalogue of history's great question marks, everything from the mystery of the Nasca lines in Peru, to cave-paintings of supposed spacemen and Atlantean records beneath the Great Pyramid. Maybe Atlantis was some kind of clue? Perhaps the Atlanteans had been making the crop circles?

I hardly thought so.

Slotting the rejected book back into the open gap on the shelf, I realised its somewhat energetic withdrawal had dislodged another paperback that had lain horizontally on top of the first book, completely out of sight. Its

bottom corner was now exposed, tempting further removal, so I let it fall into my hands before scanning the cover. It turned out to be a book I thought I had lost many years before entitled *Sky Creatures: Living UFOs*, by a forgotten American UFO pioneer named Trevor James Constable, originally published in 1976 as *The Cosmic Pulse of Life*.

In this 1978 paperback Constable had expounded his belief that UFOs were not alien spacecraft at all, but amoeba-like life forms existing in the upper atmosphere. He even referred to them as 'critters', or 'sky creatures', and considered them to be intelligent bioforms of calcium and fluids, held in a plasma state within the invisible ranges of the electromagnetic spectrum.

More intriguing still was the author's view that the matrix of these aerial forms was composed of a biologically-produced radiation referred to as orgone, or orgonic energy, something first discovered and recorded in the United States by an exiled Austrian scientist named Wilhelm Reich during the late 1930s. Reich, it seems, saw this 'orgone' as a natural energy produced by sunlight and detectable within all living matter. In orgone Reich felt he had discovered the very force that animated and regulated life on earth. It existed, he said, universally but conglomerated in the upper atmosphere and was responsible for affecting the weather and creating climatic changes.

Wilhelm Reich worked for many years with this 'organic' radiation, and had even designed and constructed a box in which to contain it. Known simply as the orgone energy accumulator, it consisted of various layers of organic and inorganic materials that were said to enhance or even produce orgone. This he utilised to heal the human body and develop mass-free energy with a view to creating alternative power sources.

Reich had also decided that orgone radiation could be drawn to earth using a device referred to as a cloudbuster, a scientific instrument consisting of hollow metal tubes upon a swivelling tripod and carriage. With this he found

he could drain away the orgone potential held in the atmosphere, and in doing so disperse clouds and create rainfall. These experiments worked not just once, but on every occasion the device was used. Reich's cloudbuster was popularised in the memorable video of Kate Bush's 1985 hit record *Cloudbusting*. During the 1950s UFOs were consistently seen in the skies above the Reich Institute named Orgonon at Rangeley in Maine. Reich linked their appearance with his orgone experiments, as did Trevor James Constable. So was this neglected energy source associated with crop circles in some way?

It was an interesting thought.

'What's the book about?' Debbie asked, looking up from the armchair on the other side of the scattered cards.

Just someone who thinks UFOs are really living creatures that exist in the upper atmosphere, I told her. It didn't seem to have any obvious link with our work.

I replaced the copy of *Sky Creatures*, and saw that Debbie was none the wiser, and soon our interest was lost in other, more mundane matters.

Since we were going crop circle hunting in the morning, perhaps it was a good idea if she applied her psychic mind to locating a few decent formations, as so far I hadn't a clue where to go once we hit Wiltshire.

She just smiled politely, assuming I was joking.

Of course, I wasn't.

2
The Girl on a White Horse

Saturday, 20 July, 1991. The hot summer's day began with a recital by Debbie of a novel and seemingly meaningless dream she had experienced during the night. It was simple – all she saw was a female rider upon a white horse cantering slowly around a flattened circle of corn. There were no words and no message. Maybe it was a clue to the location of a new crop formation, we would have to wait and see.

So far news of crop circles that summer had been surprisingly scant in the national media. *The Daily Star* had run a feature on how psychic, Isabelle Kingston, had accurately predicted the arrival of a crop formation near her home at Ogbourne St Andrew in Wiltshire. It also contained readers theories on how crop circles were formed, although these need not be repeated. Only the previous day a friend from Norway had advised me that the BBC World Service had run a news-story, announcing the discovery of strange new formations in the Wessex area. Other than this, it had been left to self-acclaimed 'Son of God' David Icke to cast the kiss of death on any open-mindedness the general public might hold in respect to the circles phenomenon. For two weeks running he and his aquamarine-clad followers had been seen running rings around a fresh pictogram that had appeared at Alton Barnes.

Armed with these few snippets of information, the journey began. By lunchtime we had reached the Membury Service Station on the M4 motorway, just outside

Wiltshire. It was here I pulled out a copy of *The Cerealogist* and, as a layman, dialled the number of Busty Taylor, the Southern England co-ordinator for the CCCS – the Centre for Crop Circle Studies. They were the national body for circles research, and he if anyone would be able to direct our party to the crop formations I could only assume had already appeared this summer season.

Busty was helpful and obliging in this respect, directing us from the Swindon junction of the motorway to a newly-arrived pictogram with a triangular ground-plan, laying beyond the northerly slope of an ancient camp named Barbury Castle. He said that a sign marked 'crop circles' pointed the way and that 'you'll not have seen anything like it before.' He added that there were further examples we could 'play with' in the Alton Barnes area.

Thanking him, I carefully followed Busty's suggested route until the ominous presence of Barbury Castle's tree-capped summit grew ever more apparent. In archaeological terms it is a hill-fort of ditches and banks classified as Iron Age in origin (meaning it could date back to anything between 500 BC and AD 60). To its east lay the 'Celtic' field system of Burderop Down, unchanged for nearly 3000 years, and clearly emphasising the great age of this agricultural landscape.

What's more, the hand-written sign directed those interested in seeing the 'crop circles' westwards along the Ridgeway, one of the oldest surviving trackways in Britain. Along its 85 mile course from Beacon Fort, near Leighton Buzzard in Buckinghamshire, to Alton Barnes, south of Marlborough in Wiltshire, this prehistoric right of way passes such ancient monuments as the Uffington White Horse, the Avebury stone circle complex, and the East Kennet long barrow. Needless to say, many researchers more worthy than I had already noted the recurring proximity of crop circles to prehistoric monuments.

Taking photographs of this unique sign, which would have caused complete bafflement and dismay to local inhabitants ten years before, we contemplated whether or

not to leave the cars and walk to our destination. At that moment a teenage girl on a white horse approached and slowed to a halt, before speaking to our enthusiastic party. 'Oh, there's more circles down there,' she observed, steadying the animal.

Why? Were there others, locally?

'I only know of the one that's appeared at Hackpen Hill,' she replied.

Hackpen Hill? Debbie's dream returned to each and every one of us. Hackpen Hill. Of course, here was a girl on a white horse speaking of another, quite separate crop circle at Hackpen Hill, and a *hackpen* is a circular enclosure where horses are trained to trot around and around in circles. It was certainly a good omen for the day, and it would be here that we would go after visiting the Barbury Castle formation.

She nodded her goodbyes as a car slowed down and turned right on to the Ridgeway path. Obviously you *could* take your car, yet if we had done so earlier we would not have learnt of this second crop formation at Hackpen Hill.

We carried on, and a short distance along the Ridgeway's pitted track, bordered on each side by thick undergrowth, the tranquil setting was rudely broken. In front of us now were some two dozen cars haphazardly parked upon the grass verge on both sides. A trickling crowd of people in bright summer wear were either on their way to or coming from an almost ripened field of corn. A farmhand stood by an open gateway collecting a £1 admission fee in front of a horsebox that doubled as a makeshift office. Upon its display board were leaflets advertising the Centre for Crop Circle Studies (CCCS) as well as a news cutting relating to the crop formation apparently present in this field.

The accompanying colour picture showed the extraordinary nature of what we were about to enter and experience. The formation consisted of a gigantic triangular frame enclosing a double-ringed circle, with unique and

individual features at each of its three corners – one was a circle with a radial line, a second showed a ratchet spiral of broken lines and the third consisted of a ring encircling six curved lines, in the style of a solar wheel. To complete the picture were lines radiating out from the central circle to the corners of the triangle. It was an unbelievable sight and undoubtedly a feat of great artistic merit, no matter what its origin. To my knowledge it was the most extraordinary pictogram design so far.

As the news story sarcastically challenged: explain this one in terms of a plasma vortex, Terence Meaden!

At that moment the owner of the field, John White of nearby Overtown Farm, turned up to oversee the visitors entering on to his land, and I was able to exchange a few words with him on this new addition to his yearly income.

It arrived, he said, during the dark early hours of Wednesday, 17 July, just three days before our arrival. Apparently, it had not been there at 9.30 the previous evening as he had been in the field. However, a telephone call early the next morning notified him of its presence, for it had been spotted from the air by a professional photographer named Richard Wintle, who was on his way back from photographing another crop formation at Stonehenge.

The bemused farmer could give no logical explanation for its presence, adding only that the Ministry of Defence police attached to nearby Wroughton airfield, some half a mile away, regularly patrolled the Ridgeway and would have investigated any light source or disturbance seen in the fields at night. It is in their interests to do so for national security reasons. In his opinion, if it was a hoax, then whoever had achieved such a work of art would have needed to be a mastermind in landscape engineering and group co-ordination.

He also pointed out that it was the only incident of its kind to have occurred on his farm land, and mentioned that the field in question was known as The Flat, eliminating any possible relevance in the place-name.

PLATE 1 The magnificent Barbary Castle formation of 16/17 July, 1991. On the night it appeared strange aerial lights and unearthly noises were heard throughout the area, and another huge pictogram formed at nearby Temple Farm (photo: Calyx Photo-News Agency).

More intriguing were reports of strange lights being seen in the sky the same night as its appearance. Five miles away at Beckhampton, crop watcher Brian Grist and his two friends observed a series of strange, pulsating lights from midnight onwards, some of which appeared to be in the direction of Barbury Castle. By one o'clock they had become so unnerved by their sightings of unusual phenomena that the watch was abandoned. Other lights

were reported by independent witnesses, and the warden of Barbury Castle, who lives in a bungalow on the hill itself, heard a great roar accompanied by a low humming sound at 3.30 that same morning. He was said to have been quite shaken by the experience.[1]

So, all in all it had been quite an eventful night. But there was more to come. Within 24 hours of its appearance, a tremendous storm hit that part of Wiltshire, and so forceful was the wind and rain that much of the standing crop directly beyond the formation had been completely flattened.

Thanking Mr White for his time, we entered the field via the tramlines – the parallel tracks used by tractors to gain easy access to crops – and followed the other visitors into my first ever landscape pictogram. In just moments it became only too obvious how difficult it would have been to have constructed such a unique pattern in the tall standing corn. Being completely flat made it impossible to see where you were in the design, which I estimated to be over 60 yards in length and breadth. The careful-combing of the fallen corn and the sudden changes of direction, leaving many stalks turning at right angles, made it seem as if a giant stamp had descended upon the field and punched out its mark. If it was a hoax, well, then these people were certainly not messing about.

Some two dozen or so visitors were inside the flattened features, with many more following the tramlines, paying their entry fee or simply picnicking by their vehicles. Some held angled divining rods and walked back and forth watching for reactions. Others spoke of their genuine interest in crop circles and offered explanations and opinions when asked. In just a few minutes of careful observation, it seemed clear that a relatively aware and intuitive kind of person was now spending weekends visiting crop circles. It simply amazed me how they were openly and quite sensibly talking about such topics as strange noises, mysterious lights, earth energies and dowsing, when such subjects had been completely taboo

only a few years before. Whatever the source behind the crop circles, it was undoubtedly doing a remarkable job in pushing some very diverse fields of study into the realms of popular consciousness. Even respected meteorologists such as Terence Meaden were plainly accepting strange light phenomena, paranormal sounds and dowsing traces as if they had always been disciplines worthy of study by academics such as himself and his Japanese colleagues.

The man who had taken our money alerted us to the fact that a member of the CCCS was on site – someone named Richard Andrews. So, identifying him as the tall figure with angle rods and a small audience around him, I decided to grab a little of his time.

Having just completed his dowsing survey of the formation, Mr Andrews announced he was satisfied that this one at least had tentatively passed the authenticity test. Taking time away from his duties, he answered my prying

PLATE 2 The author's Earthquest group limber up for a meditation inside the Barbury Castle formation during July 1991. The tree-capped ridge beyond the field marks the position of the Iron Age earthwork (author's photo).

questions and pin-pointed the positions on my Ordnance Survey map of several further crop circles in the vicinity of Marlborough, Beckhampton and Alton Barnes, before we left him to other equally inquisitive circle seekers.

Our party explored and studied every feature within the formation, before settling in the middle of the central circle and sitting down to face each other. For everyone the bright July sun and the idyllic, if absurd setting combined to make it a perfect day. After a period of sufficient relaxation, the pre-planned meditation got under way. It began with the visualisation of a swirling cone of blue-white light, building up like a wall around the central circle, as if activating its inherent energies, whatever they may be.

I then brought into view the 40 or so cards, each with their different representations of the crop patterns seen in the fields of Wessex, since the first single circles were discovered beneath the gaze of the Westbury White Horse in 1980. Doublets, triplets, quintuplets, a bead cross, celtic cross, single ringer, double ringer, and upwards to the more complicated pictograms of summer 1990, were all visualised in turn, helped by the deep-orange after image temporarily burnt into the retina of our eyes by the bright sun.

The whole thing took some 40 minutes to complete, and after seeing the electric-blue cone of power gradually slowing down and dispersing, we opened our eyes.

The results were not immediately apparent. All six of us felt completely spaced out in a manner quite unusual for an outdoor meditation such as this. Paul Weston graphically described it as like having his mind completely scrambled. Alex Langstone said that once the formations became more complicated, he found he could not visualise what was on the cards, and instead saw new designs appearing in his head. John Horrigan and his wife Kerry said that whilst many of the patterns were fixed clearly in their minds, certain of the designs would not compute, leaving only part of the image, and suggesting that certain

elements of the patterns had been added separately. One or two would not evolve at all.

Debbie agreed with John and Kerry, but added that she felt as if her psychic mind had been covered by a veil or mist, and this was preventing her from attuning to the site with clear vision. At the time she said little more openly, although I was to realise later that an inspired conversation she had earlier shared with Paul and Kerry might have gone some way to explaining what happened next.

3
Diminishing Health

Leaving the awesome pictogram, the group crossed over the Ridgeway and entered the field that climbed the steep slope to Barbury Castle. From the edge of the Iron Age hill-fort's ramparts there was a commanding view of the crop formation, and yet the hill's proximity as a viewing platform would have left some in doubt as to the design's supernatural origin.

The photographic session over, Debbie descended the slope and began lagging behind.

I asked her what was wrong.

'I just feel wobbly all over' she said, shaking her head. 'I think I've got flu coming on.'

Earlier that week she had gone down with a bug, so I thought no more of the matter.

Moving back to the cars, we began the particularly bumpy journey along the Ridgeway to the other side of the Marlborough Downs. Helpful directions from hikers enabled us to take our vehicles off the pitted track and down a slope towards the corn field at the base of Hackpen Hill. Nestling into the hedgerow below was what appeared to be a three-circled pictogram with a concentric halo beyond each end. The only additional feature was a small, single circle joined irregularly to the western crescent.

People were milling about and approaching the field in question where we found another makeshift office-cum-shop and a pleasant lady taking an admission fee of £1 for adults and 50p for children. Some would call this a rip-off,

but to me it was the best plan of action, as it put a stop to mindless trespass and unnecessary crop damage, whilst adding a convivial social atmosphere to the proceedings. It also gave a handful of volunteers a temporary job for a few months of the year.

CCCS material was in evidence again, and this time there was a little table selling copies of Ralph Noyes *Crop Circle Enigma* as well as picture postcards and posters of crop circles from the previous summer season. This really was becoming a thriving cottage industry.

Paying our admission fees, we readied ourselves for the journey across the earthen mounds, covered with concrete and discarded tyres, before noticing something of significance. Upon the adjacent hill, overlooking the crop formation, no more than 200 yards away, was a small, carved white horse. Once again Debbie's dream of the

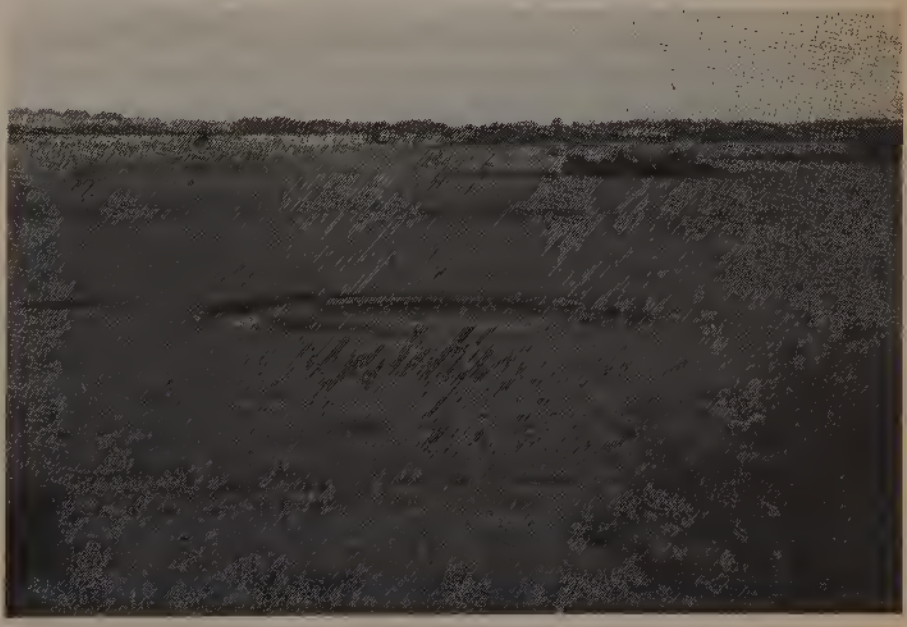


PLATE 3 The westerly end of the crop pictogram that appeared below Hackpen Hill, Wiltshire, in the dark early hours of 12 July, 1991. Local animals went berserk at the time of its formation. Hackpen Hill was long considered to be the abode of the fairy folk (author's photo).

previous night flooded back to mind with its coded symbolism which could quite clearly be looked upon as a portent of our visit to this particular formation. We were even further confounded when the woman collecting the money announced that it was known locally as the Hackpen White Horse.

The previous evening I had half-heartedly asked Debbie to attune to the whereabouts of newly-formed crop formations in the Wiltshire countryside, and this was the result. So why Hackpen Hill as opposed to any other location, you may ask. Well, Debbie's favoured animal is the horse, and she feels a particular affinity with carved white horse figures such as these. Somehow her mind had been able to more easily link in with this site than any other in the area.

The association between carved hill figures and crop circles had also been noted before. Since their appearance beneath the Westbury White Horse in 1980, circles had been found below the Long Man of Wilmington, near Eastbourne in Sussex, the Cerne Abbas Giant in Dorset, the Gog Magog figures in Cambridgeshire, as well as other white horses scattered throughout the Wiltshire countryside. All such chalk images were situated close to other ancient monuments such as barrows, hill-forts and tumuli, so it was believed that such monuments were first carved either during the Iron or Bronze Age periods.

So, once again we had a crop formation appearing beneath the watchful eye of a prehistoric monument.

We noticed the farmer over-seeing the operation and found he was quite happy to chat with us on how it had all happened for him. His name was John Hussey and the first he learnt of the formation was on Friday, 12 July when he was alerted to its presence by members of the CCCS. He pointed out that around 4.30 the same morning, his son, who lives just beyond the field, was rudely awoken by the din being made by his guinea fowl who were 'going berserk' in the yard. At the same time his cocker spaniel dog had ripped off the paintwork on the

doors in the house, an act he had never before been guilty of in the four long years of his life.

The farmer was in no doubt that the animals had reacted to the appearance of the crop formation and were therefore aware of something, some form of ultrasound most probably, inaudible to us humans.

I heard that the same thing had happened on the night the first pictogram appeared at Alton Barnes exactly one year before. All the dogs in the nearby villages of Alton Barnes and Alton Priors had gone wild in the early hours, not ceasing their incessant howling and barking until first light. Similar incidents had been reported in association with the formation of other crop circles.

Mr Hussey went on to say that, during the night of Tuesday 16/Wednesday, 17 July (the same night the Barbury Castle incident took place), a further, smaller circle had appeared beyond the rim of the western halo. Such 'additions', if genuine (and many were clearly not), suggest that crop circles are not merely the remnants of a single past event but the product of an evolving entity that possesses a life of its own. This ability to transmute was first noticed on 12 June, 1990, when circles researcher George Wingfield realised that a huge triple-ring circle near Devizes in Wiltshire, had 'grown' a fourth, outer ring of depressed crop only six to eight inches in width and yet with a circumference or nearly 1000 feet. The original circle and concentric rings had been photographed on 22 May and at that time there had been no trace of a fourth ring.[1]

The final anecdote thrown at us by the farmer was the one about the local arts master named Ian Pillinger. Apparently, 'a year ago to the day' before the pictogram was found, he had seen 'fluorescent lights up towards this way.' What Mr Hussey had been unaware of was that light phenomenon had also been reported on the actual night it formed.[2]

All this aside, our growing enthusiasm for crop circles was quickly dampened upon realising the seriousness of

Debbie's diminishing health. With her head bowed, she looked like death warmed up, laying there in the back of my blue Orion. She said she felt entirely drained of all vitality and complained that her mind felt utterly scrambled. She was also experiencing hot and cold flushes, a headache, a sore throat and aching limbs, and blamed her condition on our attunement to the 'energies' she felt were present at the Barbury Castle formation. She refused point blank to go anywhere near this or any other crop circle again that day, as doing so would only result in further detrimental effects.

A little frustrated, but still wishing to continue with our own quest, we left her in the car and navigated the cloth-covered barbed wire into the offending field, known simply as the one 'at the top of Marlborough Road.' So again, no possible place-name connection here.

As at Barbury Castle the swathed corn had been beautifully combed and where a corridor met a circle, an immediate change of direction was noted, even though some stalks had bent to flow with the new intrusion. What exactly this meant I couldn't rightly say, but the same picture of a huge stamp coming down and flattening the corn was in our minds once more.

Paul, Alex and John complained of a growing fuzziness in their minds, preventing them from even thinking logically. Each felt lethargic and were in no doubt that it was connected with the 'heady' atmosphere present at the two formations we had visited so far.

Paul also now revealed that within minutes of entering the Barbury Castle formation, Debbie had sat in the centre of the main circle and mentally opened up her mind to the phenomenon. After a little while she had spoken of the strange sensations she was beginning to experience, and had even detailed what was causing such adverse anomalies. She had used the term 'orgonic energy' and had made some potentially intriguing references to 'the language of sound' and 'ultrasonic orgonic hieroglyphs.'[3] Paul assumed she was referring to Wilhelm

Reich's orgone radiation, so had corrected her terminology. Some time before, Paul had briefly referred to orgone radiation in a lecture he had given the Earthquest group I run in my home town of Leigh-on-Sea in Essex.

I listened with interest, remembering Trevor James Constable's *Sky Creatures* book with its theory that UFOs were living creatures composed of condensed orgone radiation. Had this been a clue after all?

Looking around, I saw a big fellow sporting a beard with divining rods in his hands, who was leading a group of some dozen or more interested figures through the circles. Upon departing they crossed the tramline where good corn was still standing, and we decided this did not reflect the spirit of the thing.

Taking leave of the formation ourselves, we passed the dozen or so vehicles parked in the makeshift car park and convinced Debbie that she should accompany us up the gentle slope to the tiny chalk figure of the horse. It would help her re-charge her psychic batteries.

The horse was in need of re-cutting, we observed, although the view from its position could be described as invigorating, especially as the head of the horse appeared to look straight towards the crop formation.

We moved on, having already been told that no less than three separate formations could be viewed on field slopes to the left of the Marlborough Road. The first of these appeared after a drive of some ten minutes. It was an enormous multi-circled pictogram, ending in a three pronged key, laying on a western-facing field belonging to Temple Farm, some half a mile from the road. We had been warned by Mr Hussey that the farmer in question would not permit visitors into his fields which cut both ways, really. On the one hand, it prevented people from experiencing, investigating and sampling a remarkable formation, and on the other it carefully preserved the pictogram to allow those viewing from a distance to study its precision-cut circles, rings and lines. It was a powerful image and its sheer grandiosity lessened the possibility of

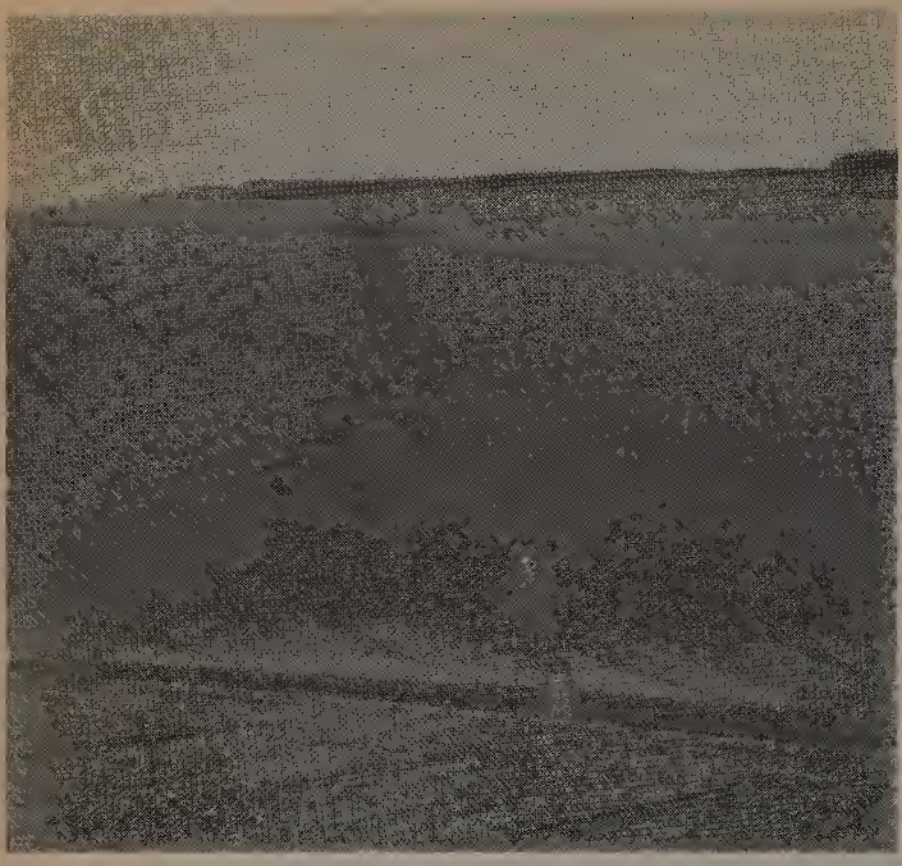


PLATE 4 The mammoth 'key' pictogram at Temple Farm, Preshute Down, near Marlborough in Wiltshire. It appeared on 16/17 July, 1991, the same night as the formation below Barbary Castle, the Iron Age hill-fort seen at the top of the picture (author's photo).

it being a hoax.

A small group of circle watchers and hangers on had gathered in a little lay-by further along the road. They gazed with bewilderment at the massive pictogram and thankfully adhered to the prominent 'private land – keep out' signs dominating the spot. By all accounts, this one had been discovered at first light on Wednesday, 17 July, meaning it had arrived the very same night that the Barbury Castle pictogram and the additional circle at the formation below Hackpen Hill had appeared. I shook my

head in amazement; it must have been quite a night, what with all the crop circles, strange lights and peculiar noises.

A glance at the Ordnance Survey map showed that it was situated close to a tumulus on Preshute Down and that, if I was not mistaken, its axis corridor was aligned upon Barbury Castle, which lay just a mile or so to the north. Also close by was a Bronze Age enclosure and further Celtic field systems of a slightly later date.

After stops for photographs, we carried on.

Almost into Marlborough, on a sloping field belonging to Maisey Farm, Ogbourne Maizey, two further formations came into view a quarter of a mile east of the main road. On the left was a large flattened circle with a linear spur and two smaller circles inside, looking like two eggs in a frying pan! I noticed that it could easily be accessed from a track lying just 200 yards behind it. This was not a point in its favour.

A few hundred yards further on, in front of a line of trees, was a more complicated pictogram made up of a long stem linking a circle, a ringed circle and a smaller ring. Both formations had been found on the morning of Thursday, 11 July. We stopped by the entrance gates of Manton House Farm to take some photographs and consult the map. It showed that to the south-west, no more than a quarter of a mile away, were two tumuli on Marlborough Common.

By now it was getting near teatime and stomachs were rumbling in certain quarters so, following a bag of less-than-wholesome chips at a Chinese take-away in Marlborough, we headed out towards Alton Barnes, the crop circle capital of Wessex.

4
An Evening at Alton Barnes

A gently-sloping barley field south of Lockeridge Dene contained another huge pictogram, this one composed of two different-sized circles linked to a ring of flattened crop by a long axis stem. Although it was virtually impossible to see from the road, it appeared to be identical to the one at Ogbourne Maizey. A stroll through the ancient woodland laying directly behind it would bring the visitor to a ruined long barrow and then, on the edge of the treeline, to the course of an ancient ditch and bank earthwork named Wansdyke.

Next stop was Alton Barnes, approached through the gap in a brooding ridge of hills, each capped with prehistoric sites. These included Adam's Grave long barrow and Knap Hill causewayed camp, both of Neolithic origin, as well as an assortment of earthworks and, as we were about to find out, a south facing white horse below Milk Hill.

Passing between this wall-like ridge of ancient defence, the road slopes to the right and runs parallel with the Ridgeway, before the earthen track splits away and heads across East Field towards Alton Priors church, a quarter of a mile east of Alton Barnes. Here the Ridgeway comes to an abrupt halt, having crossed 85 miles of rural England.

It was below in East Field that our eyes now espied two separate pictograms. The nearest was a dumb-bell of two interlinked circles of different sizes. Some 200 yards further south was a second formation seemingly identical

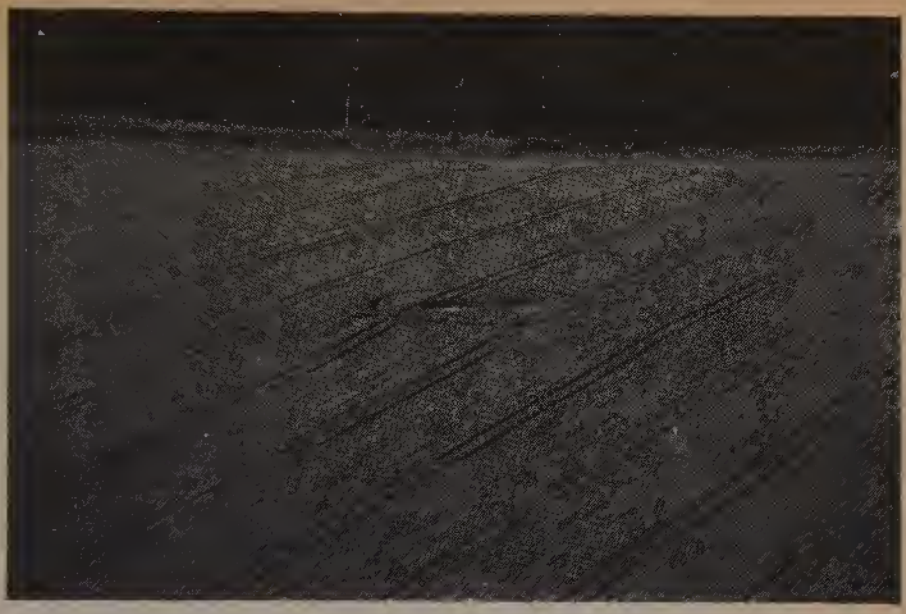


PLATE 5 The 'two eggs in a frying pan' formation that appeared at Ogbourne Maizey, near Marlborough, on 11 July, 1991, the same night as its accompanying pictogram elsewhere in the field (photo: John Horrigan).

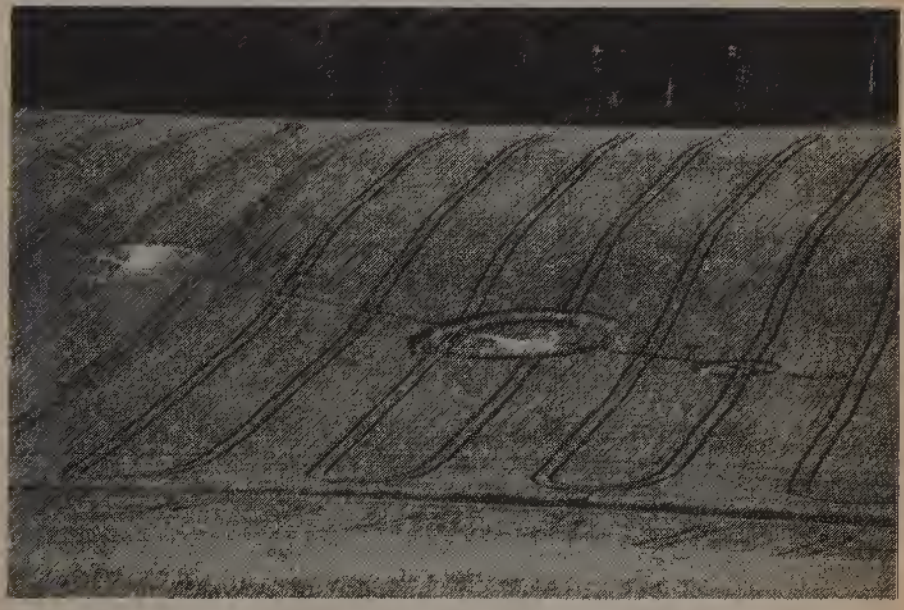


PLATE 6 The Ogbourne Maizey pictogram that appeared on the same night as the 'two eggs in a frying pan' formation, found elsewhere in the field at first light on 11 July, 1991. Their appearance was predicted beforehand by psychic Isabelle Kingston (photo: John Horrigan).

to the ones at Ogbourne Maizey and Lockeridge Dene. To complete the picture was a third enormous pictogram, almost identical to the one upon Preshute Down, laying in a sloping field beyond the easterly-running Alton Priors to Wilcot road.

Once the Wiltshire Police 'no parking' cones had petered out, we pulled our cars up behind others already abandoned by their owners for the same reason. John leapt out and pointed towards the *four* pictograms he could see before him. He turned away to programme his camera, and when he glanced back at the fields below he was baffled to find that one of the four was simply no longer there; it had completely vanished. His stunned reaction gave way to wild excitement, as he openly explained what had happened, adding that perhaps this was a portent of a future formation that would soon appear in East Field.

Acknowledging John's perhaps precognitive vision of a new pictogram we scurried through the undergrowth, down to the level of the field below, leaving behind Paul, Kerry and Debbie, who was still quite ill. After climbing over a barbed wire fence and a locked gate, we reached a caravan manned by a farmhand charging £1 admission for adults and 50p for children. We also noticed that everyone else was entering the field through a conveniently-placed trackway further along the road!

In front of the man was a table bearing an assortment of crop circle paraphernalia, including books, posters, cards and clear plastic key rings displaying tiny photographs of this year's main formation on one side and last year's design on their reverse. I had to smile at this blatant, but enterprising, capitalisation of the crop circle phenomenon.

A steady stream of visitors strolled down the gentle slope and passed the admission kiosk, after parting with their £1 coins, and quite happy they seemed to be.

John, wearing an embarrassing Indiana Jones-style hat,

joined Alex and I as we spoke to the farmhand, who introduced himself as Ron.

It seemed that East Field's main formation was found early morning on Tuesday, 2 July, having appeared overnight, which meant that the key rings had been on sale within 19 days of its arrival, which was not bad going, really. The dumb-bell formation a few hundred yards to its north was found three days later on Friday, 5 July. The other great pictogram in the sloping field beyond the Alton Priors-Wilcot road, had only been noticed at first light the previous morning.

Incidentally, this third pictogram was on land owned by Tim Carson, the same farmer, and an admission fee of £1 was being charged for entry into that field as well. Ron amusingly informed us that there was a special reduction

PLATE 7 The dumb-bell formation in East Field, Alton Barnes, Wiltshire, that appeared on 5 July, 1991. Close by is the Knap Hill causewayed camp upon which a luminous column was seen to descend by Rita Goold and her colleagues on the same night the that Hackpen Hill formation arrived (author's photo).

if you went into both circles – £1.50 the lot and 75p for children! Yet jokes aside, Ron wanted to stress that last year the farmer had given much of the proceeds to a charity for under-privileged children as well as a local church fund.

This last statement naturally prompted the question of where exactly the previous year's huge and now famous pictogram had been situated, cueing John for another flash of inspiration. 'It was there, a couple of tramlines to the right of the other one,' he stated.

'That's right,' Ron answered in his broad country accent. 'How d'you know that? Come here last year, did you?'

No, he had seen it flash into his mind when he first set eyes on East Field, half an hour ago! Although John had assumed his vision was a portent of a *future* crop formation, it now seemed clear that he had, in fact, momentarily glimpsed the *previous year's* pictogram superimposed upon the view of East Field as it stood today, in July 1991 – like some sort of temporary time overlap, bringing together two perspectives of the same location exactly one year apart. I wondered whether there had been any other examples of time distortions noted in association with crop circles.

'You from out of space, then?' Ron retorted with a smile.

'Yeah, I wear this hat to hide the antennae!' John joked.

Eager to move on, we identified the correct tramline at the edge of the field and followed its course out to the 'middle' formation as Ron described it. Its familiar swathed and combed corn, and its elliptical, off-centred circles showed a marked similarity to those we had already encountered at Barbury Castle and Hackpen Hill. The inner feeling from this one was slightly less heady than the others, which was little comfort to Debbie still slumped in the car on the road above.

Leaving East Field I purchased a couple of key rings

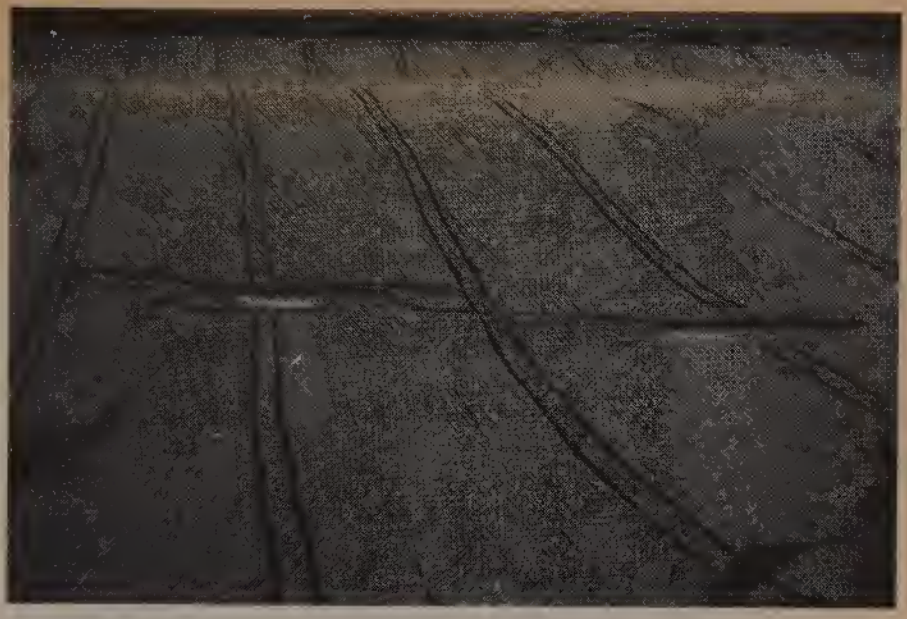


PLATE 8 The 'middle' formation at Alton Barnes discovered on the morning of 2 July, 1991. This example was virtually identical to the pictograms that appeared at nearby Ogbourne Maizey and Lockeridge Dene during the same period (author's photo).

PLATE 9 The Alton Priors 'key' formation that turned up unnoticed on the morning of Friday, 19 July, 1991. Crop samples taken from this site were later found to show a distinctive blackening, thought to have been caused by carbon reduction (author's photo).

and postcards from Ron, who warmed to our interest and began reciting a few anecdotes concerning the nightly vigils here by crop watchers. Apparently, just a week before at around three o'clock one morning, a gathered group had witnessed a luminous column descend upon nearby Knap Hill. It had emanated from the base of a dark cloud, and upon making contact with the rounded cap of this Neolithic camp, the solid tube had broken into rays of light which dissipated into the hill. This unique event was said to have completely freaked out those in attendance, and their eye-witness accounts had been eagerly sought by Terence Meaden, who saw it as a prime example of a 'plasma vortex'. The most immediate point of interest about this incident was the date it took place – 12 July – the same night the Hackpen Hill formation was under construction seven or so miles to the north of Alton Barnes. So with the guinea fowl and dog disturbances reported by John Hussey's son that same morning, it seemed that, like Wednesday, 17 July, the dark early hours of Friday, 12 July, had been equally spectacular in crop circle terms. It also happened to be the first anniversary of the famous Alton Barnes pictogram.

Ron went on to say that Ralph Noyes, editor of *The Crop Circle Enigma* book, had recently visited the site. Upon leaving he had spoken to some ladies and explained how the glands on his neck would sometimes swell up upon entering a circle. The effect only lasted for a couple of hours, he had assured them.

On a lighter note he spoke of a recent visit by 'messiah' David Icke. It seemed he had arrived with a woman, but hung around in a car for some while before eventually paying his respects to the 'middle' formation during the early evening. He had muttered something about them being portents of catastrophe, suggesting that everyone should run around their circumference in the direction of the fallen corn. He was later seen doing just this, while his lady friend meditated in one of the small satellite circles just off the main stem.

Evenings at Alton Barnes must just fly away!

5
Rita's Return

It had been agreed by everyone that Alton Barnes was the most obvious location for our own proposed crop watch that night, what with columns of light descending on to Neolithic camps, and a new formation turning up less than 48 hours beforehand. We could park the cars, conduct our meditation using the black and white cards, and just see what happened. So permission would have to be sought from either Tim Carson or his brother, who also ran the farm. To this end another helpful local, who spent time each day on the East Field entrance, was on hand to lead us to the homes of each of the two brothers. Neither was available, so the man obligingly led us to the door of a local hostelry known as The Seven Stars, saying he would return later.

When 'later' came it was dark and he had still not been able to speak to either brother. Despite this he saw no problem, really, especially as we would only be viewing the field from the position of the caravan. Kerry and Debbie, who was now feeling a little better, agreed to our plans, but had decided to sleep in the cars, which we had pulled up to the entrance gate.

In the darkness of the late evening we made a brief excursion to the 'middle' formation and struck a short sword to create tonal sounds. We wanted to set up a lingering resonance for our intended meditational practices, and with this over, we moved back along the tramline. Unexpectedly, I found John chatting to a frizzy-haired woman on the edge of the field.

'There's someone here to see you,' he announced cryptically.

To see me? Here, in the middle of a Wiltshire field at midnight?

The female face took shape and I realised it was an old friend of mine named Rita Goold, the well-known physical medium and psychic from Leicester in the Midlands. I had worked with her on various psychic projects during the early 1980s, and had been witness to some very remarkable paranormal events in her presence. She, I knew, had been taking a keen interest in crop circles, following the appearance of a formation at Oadby in Leicestershire during 1988. I remember her ringing me late one night to say she had visited the circles in question earlier that same evening.

I had read with interest of her attempts to communicate with the Circlemakers at Cheesefoot Head (pronounced Chez-foot), just outside Winchester in Hampshire, during Operation White Crow in 1989.[1] In the early hours of Sunday, 18 June she had settled down inside a crop circle with cerealogists Colin Andrews, Pat Delgado, Busty Taylor, George Wingfield, and her husband Steve. They allowed Rita to seek psychic communication and after some 20 or so minutes they had become aware of the proximity of a 'trilling' noise, which George Wingfield felt had stemmed from the circle itself. It moved out to some 50 yards distance and remained there for a while. Those present described it as possessing an 'intense . . . whirring, chattering quality' that was not loud.

Rita then attempted contact with the eerie sound by giving it a verbal command to stop. There was no response, but on the second time of asking, it did cease for a short while. Upon re-starting, it approached the circle once more. Some of the group stood up and advanced towards whatever was lurking out of sight among the sea of corn. Standing just a few yards from the apparent source of the trilling noise George Wingfield asked it to make them a circle.

Unbeknown to the group was that on a nearby road three other watchers could also hear the trilling noise, and on deciding to investigate, the hypnotic sound ceased once again. Upon their arrival at the circle one man named Ron Jones had spoken of a luminous object shaped like a pair of horns seen high above the field, yet not observed by those actually in the circle.

After Rita and Steve had returned to their Leicester home, George Wingfield and Colin Andrews heard the trilling noise again, but this time it had seemed distant. They attempted to follow its source and eventually gave up as dawn stirred on the eastern horizon. Later that morning they were to find that George Wingfield's request had been granted, for in the direction that the trilling noise had finally been lost, they discovered the only circle to have appeared in the whole of Britain in the past eight days. It was almost as if it had been leading them to the location of the circle's construction.[2]

Colin Andrews identified the trilling noise as similar to the 'electronic sparrow' sound he had briefly encountered whilst investigating crop circles at Kimpton, Hampshire, on 30 June, 1987.[3] On that occasion he had likened the strange sound to the chattering of electrodes on an electric arc. The same phenomenon was later to be recorded on Thursday, 10 August, 1989, by a BBC camera crew filming Colin Andrews and Pat Delgado at a large single circle at Beckhampton for a *Daytime Live* programme.[4]

Circles sceptic Ken brown has demonstrated that the strange noise heard by all these people was, in fact, the twittering of a bird named the grasshopper warbler. However, those involved say that such criticisms are constructive, but insufficient in explaining the full origin of the audible sound.[5]

Rita's involvement with the whole White Crow operation had been justifiably acknowledged in George Wingfield's contribution to *The Crop Circle Enigma*. In my mind her psychic talents had undoubtedly been a major catalyst in producing the now famous trilling noise.

In was probably inspiration drawn from the psychic results of Rita Goold, as well as the intriguing work of another crop circle psychic named Isabelle Kingston, that had drawn me into actively pursuing my new-found interest in the subject. The idea of communicating with whatever lay behind the phenomenon had particularly appealed to me. So it was yet another synchronicity chancing across Rita Goold here in East Field, Alton Barnes, at the dead of night.

After our initial greetings, the Leicester medium explained that she was part of a small group, some local and connected with the farmer, who had been watching East Field for the past few weeks. Indeed, it was Rita and her colleagues who had witnessed the luminous column descend upon Knap Hill the previous week.

'Right, who's in charge here?' an almost regimental male voice suddenly demanded out of the darkness. I looked and found a tall figure who had just emerged from an ex-army jeep. 'Have you got permission to be here?'

Well, er, no actually. Quickly, I explained our situation, which was not seen as justification for our presence in the field. Only Rita's intervention on our behalf enabled us to stay. Still, it was not our land and the sentinel figure – who gave his name as 'Tom' and said he worked for the farmer – did explain that a great many people turn up with the sole purpose of making life difficult for those on an official crop watch.

By one o' clock, a party of some 15 figures had gathered around the caravan, including our own group of six. Other silhouetted figures soon joined in small bands and then the metal gate gave way and crashed to the ground. Shortly afterwards Tom evicted all unwanted parties in no uncertain terms.

'We'll go to the Westbury White Horse. They're more welcoming over there,' one disgruntled figure was heard to shout, before he and his girlfriend rose to their feet and sauntered off.

We too felt it was time to move on, as we had hoped to

be alone and free to conduct our own meditations here at this place of tense expectancy.

So we said our goodbyes to Rita, Tom and the other guy – who was still kicking himself for having sheltered inside the caravan when the luminous column descended upon Knap Hill – and journeyed into the night. We passed through Marlborough at 2am and found the road out on to the Marlborough Downs. Perhaps we could sleep beneath the Hackpen White Horse and keep a watch on the fields below. Remember, it *had* been the site clearly indicated in Debbie's prophetic dream of the previous night.

Upon our arrival here we found everywhere locked up and out of bounds, and, in no mood to conquer the problem, we left Hackpen Hill and journeyed back along the Marlborough Road. The two formations at Ogbourne Maizey were reached, and through a little intuition and good judgement, we found the field in question and followed the tramlines. Eventually we came upon the smaller of the two formations – the two eggs in a frying pan as it was described by most cerealogists.

The time was now 2.30am.

Shaking my head, I decided to leave. There was no way we could stay here, as the owners of nearby Maisey Farm would no doubt rise at four o'clock, see our cars and throw us off their land. Frustrated and lethargic enough not to argue, I accepted the suggestion that we sleep in the car park adjacent to Silbury Hill, some eight miles west of Marlborough.

And here day one of our crop circle excursion came to an uneventful and, in my case, rather disappointing end.

6
Why Warminster?

Sunday, 21 July, 1991. The eerie drone of the night-flight helicopters, and the roar of cars speeding past on the nearby A4 trunk road, ensured a restless slumber inside a sweaty German Army sleeping bag. I was the last to rise and did not feel very well at all – a fact confirmed to the others by my apparently unhealthy appearance. Not even the evocative image of Silbury Hill, the largest man-made mound in Europe, could raise my spirits. The only heartening plus point was that, despite the cold, it looked as if it would be another perfect summer's day.

There were no visible crop formations in the fields adjacent to Silbury Hill, unusual in itself as in previous years a number of quintuplet sets and single circles had appeared in full view of the gigantic Neolithic structure. There had even been a rumour that one had been found on the hill's truncated grassy summit, a matter quietly swept under the carpet by more sober circles researchers!

Zombie-like, the crop quest continued with a clean up in the toilets at nearby Avebury and half an hour of mellowing out, before the rather unpopular decision was made to survey the final three crop formations pinpointed on my OS map by Richard Andrews the previous day.

Each was in the vicinity of Beckhampton, a mile or so to the south-west of Avebury, and the first of these was reached in no time at all. It was a simple dumb-bell formation, composed of a large circle and a small circle linked together with a line of fallen crop. It lay upon a sloping

field of barley to the east-south-east of a farm named The Firs. From our vantage point beside three grass-knolled tumuli, it looked a little weather beaten, so we assumed it had appeared some weeks before (6 June, in fact). The formation was not visible from the main road, indeed its only access was through The Firs farm itself, which was certainly a point in favour of its authenticity. We did not venture through the shallow valley to the formation as others were now thinking more of their empty bellies than of crop circles.

On the road out to Calne, at Avebury Trusloe, we found and ventured down a trackway that took us south towards the fortified summit of Windmill Hill, home to the Beaker People some 4000 years ago. Here, it seemed, we would find another formation. 'Unsuitable for cars' its entry sign advised, but once you've navigated the pitted

PLATE 10 Silbury Hill, the largest man-made mound in Europe and the focus of many crop circles and earth lights for a number of years. Its sheer presence is a powerful indication of the direct link between ancient monuments and the circles phenomenon (author's photo).

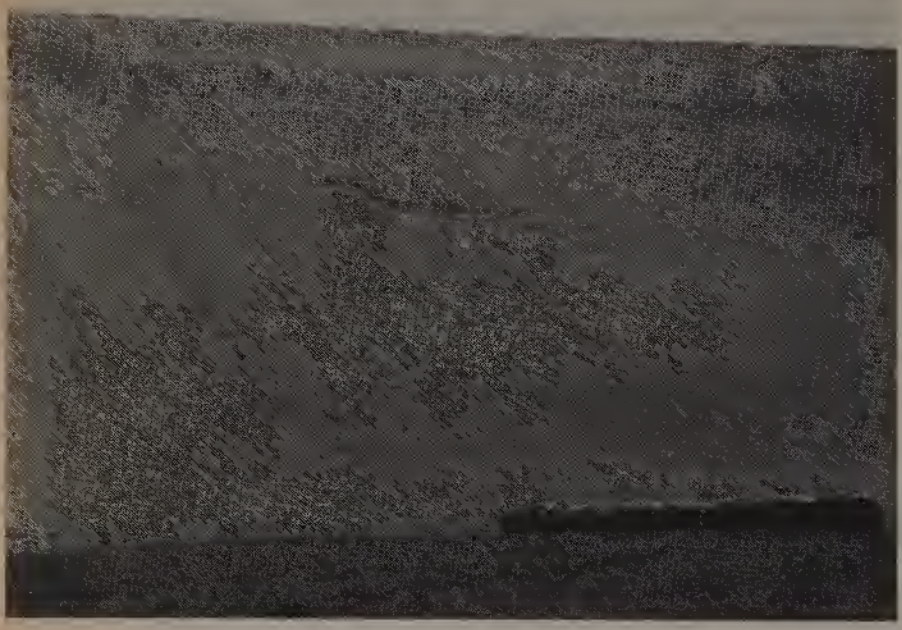


PLATE 11 The dumb-bell formation that appeared at The Firs farm, Beckhampton, Wiltshire, on 6 June, 1991. The photograph was taken from the position of three prehistoric tumuli (author's photo).

course of the Ridgeway in a Ford Orion you can take on anything!

To the right of the trackway I looked towards the sea of ripened corn in the hope of glimpsing any obvious alteration. Eventually in the bright, early morning sunlight my eyes caught sight of another, slightly longer dumb-bell formation. Running parallel to its stem, between each circle, were two short boxes of depressed corn looking like open coffins. It had appeared, it seemed, on 14 June and its position upon a gentle incline, invisible to the

PLATE 12 The dumb-bell formation that appeared at Avebury Trusloe, just two miles west of the Avebury megalithic complex, on 9 June, 1991. It grew the two coffin-like boxes at a slightly later date (author's photo).

nearby road, or from anywhere with any clarity, was certainly an indication it might be genuine. We made no attempt to enter the field, just snapped away merrily from the roof of the cars.

At the base of the same field was one more source of mystery, and John spotted it first. Some 200 yards from the other formation were three fair-sized circles, adjoined to a long stem and orientated towards an easterly direction. They were virtually impossible to see and their presence bypassed the group's gradually-diminishing interest.

Food was now top priority in most people's minds so, after a brief stop at a small service station in Devizes for some take-away refreshments, the party split, with everybody except Debbie and myself going in search of a Little Chef or Happy Eater.

Unfortunately for them, and Debbie, I had contracted

the infectious crop circle bug that leaves you wanting more and more, and there was now no way that I was going to leave the region of Wessex without hunting out every conceivable circle, no matter where it may lurk. Past seasons had seen a number of formations appear beneath the powerful presence of the Westbury White Horse, just eight miles south-south-west of Devizes, so I made this our next port of call.

Beyond the village of Bratton a slip road took us up a steady gradient towards the top of Westbury Hill. To our left was a vast valley that looked decidedly like the deeply carved-out basin known as the Cradle, situated beneath that more-famous white horse at Uffington in Berkshire. Also in similar to Whitehorse Hill, Uffington, Westbury Hill is capped with a ditch and bank hill-fort of alleged Iron Age origin. Known as Bratton Castle, it contains a third millennium BC Neolithic long barrow that pre-dates the construction of the camp by some 2000 years.

On the cupped slope below the earthen castle we found the enormous white horse, first mentioned in local records of 1778 when it was severely re-cut to give it the appearance of a more conventional-looking horse. Before this it had almost certainly been similar in design to the Uffington White Horse and was likely to be just as old. Today it is encased in concrete to preserve and protect its presence.

It had been here, during the highly-funded Operation Blackbird the previous summer, that Colin Andrews and half the world's news media were fooled when, on the second night of monitoring the fields below, a hoax crop formation had been constructed right under their noses. It was an unfortunate incident, and one that greatly set back the progression of the crop circle debate.

I made a slow scan of the cultivated lands below, but could see no artificial indentations, only acre after acre of lodging – the term describing corn flattened by the wind,

something I had noticed many times during our exploration of ancient Wessex. It had been particularly in evidence in the fields to the south of Silbury Hill, where crop circles had invariably appeared in past years.

The extraordinary similarity between the terrain surrounding both the Westbury White Horse and its counterpart at Uffington remained fixed in my mind, and it made me wonder why so few circles had appeared in the Vale of the White Horse in Berkshire.

'I would have thought that was obvious,' Debbie interjected, with a grin. 'It's nearly all grazing meadows around Whitehorse Hill, Uffington.'

Oh yeah, of course. I hadn't thought of that. However, there could still be a real link between crop circles and chalk hill figures such as these.

Nobody we asked on Bratton Castle that morning had heard of any crop circles in the area, prompting us to move on to our next port of call – nearby Warminster, once the UFO capital of Britain.

The short drive took us through the village of Upton Scudamore, where, for those interested, I experienced my first and only UFO sighting on Saturday, 9 October, 1976.[1] At the time, I was a 19-year-old UFO investigator and with fellow researcher Barry King, his two brothers and one of their friends, we had left London by car late on the Friday evening, and had arrived in Warminster around two o'clock the next morning. Later that day we would visit Avebury, Silbury Hill and Stonehenge, among other places, but at that moment all we wanted was to find a suitable location to spend the night.

Not knowing the town, we found ourselves leaving on the A350 Westbury road, and after a couple of miles of aimless driving, we came upon a secluded farm track, opposite the lane leading down to Upton Scudamore. It looked ideal so, dipping the headlights, we took a chance.

It was an immensely foggy night, with visibility down to about 100 yards. To our left were stark, silhouetted trees and hedgerow, and to the right were low trimmed hedges.

Unexpectedly, we became aware of a intense ball of white light coming towards us out of the thick fog from across the fields to our right. It was the size, shape and colour of a motorcycle headlamp, and every so often it would gently dip up and down as if the 'motorcyclist' was navigating the ploughed furrows. Gradually it drew nearer and nearer, but for some reason a sense of 'normality' overtook each and every one of us, as aside from the occasional comment, or passing glance, we merely ignored the light and continued our search for a suitably-spooky place to park the car. Perhaps it was the farmer coming to throw us off his land, despite the late hour.

The track eventually curved to the right as it ascended a slight slope, and this allowed us a clear view of the small sphere continuing its movement at right-angles to our described as a Will-o'-the-Wisp with the appearance of a 'circular lantern' or 'cycle headlight'. However, in this case Shuttlewood and his two colleagues had run towards the luminous ball, prompting it to change from a sphere to an ovoid and jerk up and down like a yo-yo. It had then shot upwards and weaved from side to side with the three observers in hot pursuit. After chasing the poor light through copses, gates and hedgerows, it was finally lost from view in the direction of the army range at Imber. The light's apparently intelligent actions and shape-shifting abilities had led Shuttlewood to conclude that it was 'surely no earth contrivance' and undoubtedly not of 'human construction.'

I bored Debbie with a rendition of this ancient tale for the simple reason that the fields around Warminster, and Upton Scudamore in particular, had played host to the crop circle phenomenon in recent years.[2]

As early as 1983 a quintuplet set of circles had appeared at the foot of the mysterious Cley Hill, the tumuli-capped hill-fort two miles to the west of Warminster, where in the late 1960s and early 1970s UFO sky-watchers had flocked in their hundreds for all night vigils.

Stop-starting at the traffic lights in the town, I pointed

earlier course. After it had passed across the track and risen slightly to be lost from sight among some trees, we simply forgot about its presence and bedded down for the night.

After breakfast the next morning we checked the ploughed field for any sign of muddy motorcycle tracks. Not only were there none to be found, but the low hedgerow along this stretch of trackway, had no accessible spot where a vehicle might have left the field.

No more was thought about the matter until January the following year when I purchased a paperback entitled *The Flying Saucerers* by Warminster's UFO shaman, Arthur Shuttlewood (Sphere Books, London, 1976). Page 39 contained an account of just such a mysterious 'ghost light' being seen upon Cradle Hill, Warminster. It was

PLATE 13 The field at Upton Scudamore, close to Warminster in Wiltshire, where the author and his colleagues witnessed a small blue-white sphere of light in 1976. In the distance is the tumulus-capped Cley Hill where UFOs and crop circles have appeared with frequency for many years (author's photo).

out the tree-lined Cradle Hill at the very edge of Warminster's built-up area. At one time it had been an even more popular mecca for UFO sky-watchers than Cley Hill. Many a long night had been spent up there by the lower gateposts, waiting patiently for something to happen in the freezing cold. Books such as *The Flying Saucerers* and *The Warminster Mystery* by Arthur Shuttlewood had inspired a generation with their graphic accounts of strange paranormal and UFO events occurring in and around the town.

As I remembered those long hours spent at Cradle Hill, I realised that the crop watches at places such as Alton Barnes and Cheesefoot Head in Hampshire, were merely modern-day variations of the Warminster phenomenon. They had that same feel about them, those solemn vigils gazing out on to a darkened landscape, patiently hoping that some sign would be given – be it a ball of light, a luminous column or a return of the trilling noise. In the coming years crop circles were going to be the source of spiritual hope for an awful lot of people, regardless of their real origin or purpose.

So, was there a real link between the thousands of UFO sightings that had haunted Warminster year after year from Christmas Day 1964 onwards, and the quite obvious concentration of crop circles in the self-same region in the 1980s and 1990s? The answer was quite obviously yes, but why exactly was going to be the subject of heated debate for a good many years to come.

7
No Sleep Till Cheesefoot Head

Leaving Warminster, the car passed through Salisbury and Andover, and headed towards Winchester – the second main centre for the crop circle phenomenon. I had been intrigued to see that a map in issue two of *The Cerealogist* showed that most of Hampshire's handful of formations in 1990 had occurred in the vicinity of Cheesefoot Head. So why such a clustering in this one area alone? Was there something special about the fields around here? Was it the terrain, the crops, the people or the media coverage?

To me the only immediate clue was that many of the circles had appeared beneath the dark shadow cast by St Catherine's Hill, the ancient tree-capped hill-fort, upon the summit of which is the Mizmaze, one of Britain's last surviving medieval turf-cut mazes. There was also an assortment of earthworks and tumuli in the area, including two upon Telegraph Hill, where circles had appeared in recent years. Also worth noting was that one of Britain's most extraordinary UFO encounters took place just two miles from Cheesefoot Head, in the village of Chilcomb, where circles had been appearing since the early 1980s, and possibly even before that time. I refer here to the case of Joyce Bowles and her friend Edwin 'Ted' Pratt, who were driving along a narrow country lane during the evening of 14 November, 1976, when they encountered a glowing orange oval-shaped object and occupant after their Mini Clubman lost control and mounted a grass verge. Joyce herself was a powerful psychic and

healer, and the investigators who compiled a comprehensive report of the incident were adamant that the encounter occurred at the junction of prominent local ley lines.[1]

People talk of ley lines and earth energies in association with the distribution of crop circles, and many had already commented on their proximity to the corridor of sanctity and ancient power known as the St Michael line. This path of sacred monuments and buildings – first noted by occult authoress Dion Fortune in the 1930s and recorded by earth mysteries author John Michell in the 1960s – stretches from the tip of Cornwall to the Norfolk coast. Along its course are a great many St Michael-dedicated hilltops and churches, as well as many other ancient places. These include Glastonbury Tor in Somerset, Silbury Hill and Avebury in Wiltshire, Bury St Edmunds Abbey ruins in Suffolk, and the ruined church of St Margaret at Hopton-on-Sea in Norfolk, where the imaginary line enters the sea and crop circles turned up for the first time in 1990. Many more circles had been turning up for some years along the section of the St Michael Line between Beckhampton and Ogbourne St George, near Marlborough.

Bearing such associations in mind, just how many crop circle enthusiasts realised that Winchester, and therefore St Catherine's Hill, lies on Britain's second most important corridor of sanctity – the so-called Belinus Line that runs from the Isle of Wight north-north-west to the Highlands of Scotland. It was first referenced in Guy Ragland Phillips' important work *Brigantia: a Mysteriography* and lying upon its course are such places of power as the Rollright Stones in Oxfordshire, Long Meg and her Daughters stone circle in Cumbria, as well as a number of important Scottish sites.

Perhaps all this was pure coincidence, I could not be sure. Neither was Debbie who, in an attempt to make sure I did not fall asleep at the wheel, was passing the occasionally constructive comment. However, it was at

this point that I made the perhaps foolhardy move in asking her to explain her new-found psychic theories on the origin, nature and purpose of the crop circle phenomenon, gained whilst at the Barbury Castle formation the previous day.

She explained how it had begun the moment she 'opened' up her mind to the energies of the site. The response had been a sudden influx of unidentifiable information, accompanied by an overwhelming sensation of nausea and headiness that quickly developed into severe flu symptoms. Since then her head had become overloaded with specific material relating to the nature and construction of the circles. She also now believed that the inexplicable incident concerning Trevor James Constable's book *Sky Creatures* on Friday evening was important in some way. Somehow, he was right – UFOs

PLATE 14 The ruined church of St Margaret at Hopton-on-Sea, Norfolk, where the corridor of ancient sanctity known as the St Michael Line passes into the North Sea. Here crop circles appeared for the first time in 1990 (author's photo).

could well be described as organic 'sky creatures', or 'bio-forms'. What's more she also felt that 'this orgonic energy', discovered by Wilhelm Reich, was the key to unravelling, not just the nature of the UFO phenomenon, but also the very mechanics behind the formation of crop circles.

Debbie then proceeded to overload my brain with unknown terms that were, to me, both confusing and difficult to comprehend. They included 'mutant ions', 'the language of sound', 'orgone hieroglyphs', 'unchanged agricultural landscapes', 'climatic changes' and 'the return of a cycle' recognised by the Bronze Age culture of Wessex. And all this was spilling from a 23-year-old psychic who could not have told you the difference between Terence Meaden and John Ketley, the TV weatherman, before the weekend! Even after the rediscovery of *Sky Creatures*, she had taken little interest in my brief resume of what exactly Trevor James Constable had said in his book. As for Wilhelm Reich, I had come across his work before, but in no way could I have given an adequate definition of orgone. I knew it was supposed to be the vital energy of life that permeated the whole universe, but that was about it, really. How it might be linked with crop circles was totally beyond me.

Unfortunately for Debbie my capacity to accept new information on this tiresome journey was absolutely nil, so it went in one ear and out the other as more pressing matters needed attention, such as navigating Winchester's infuriating one-way system. I would have to talk to her again later.

Luckily, I chanced upon the route that took us past St Catherine's Hill and on to Cheesefoot Head. Rounding a hill covered in near-ripened corn, named on the OS map as Chilcomb Down, we noticed a clearly-identifiable formation on its south-east facing slope. It consisted of a large ring bisected by an axis line, with a smaller flattened circle at either end. Attached to its northerly extreme was a long spur, and protruding from the other end was an off-

centre D-shape, its vertical line bisected into ladder-like sections.

Parking the car on a precarious bend a few hundred yards further on, Debbie and I walked back and stared out at the agricultural work of art. The one point that immediately struck us both was that the width of the ring and lines were noticeably thinner than those in Wiltshire. Indeed, the whole formation looked decidedly, well, *weak* is the word. Still, we were in a different county now.

The field was unofficially entered on the quiet and having found the correct tramline that would take us into the pictogram, we began the long walk, throwing glances at the passing cars able to witness our trek from the nearby road. Upon reaching the formation, we realised that a considerable amount of its flattened corn had righted itself and was merrily growing back, making its overall image that much more difficult to discern.

Other people were now leaving their vehicles by the side of the road and ploughing across the crop towards our position. A black dog, off its lead, bounded wildly through the field and I cringed at this blatant breach of the Code of Practice set down for crop circle watchers by the council of the CCCS in 1990. Sorry, next time we really would ask for permission to enter the field; promise!

Debbie shook her head and announced that she felt nothing at this site. Shrugging my shoulders, I took in the different features and spent a little time chatting to the different groups of circle seekers, who now seemed to be arriving by the minute. Among them was a pleasant girl who entered the field just as we were about to leave. She said she was psychic, so this inspired a conversation between her and Debbie on their personal opinions regarding the nature of the circles. Finally she directed us, and another young lad who had tagged along, to a further formation in a field marked on the map as Longwood Warren, just south of Cheesefoot Head. It lay out of sight of the road in a corn field a few hundred yards away.

Following the course of a bridle-way we found and

entered the new formation. It was almost a miniature of the Chilcomb Down pictogram, consisting of a ring bisected by a centre line, beyond which was a smaller flattened circle at either end.

Here we stayed for some 20 minutes, chatting, trying to record any anomalous sounds on a pocket cassette and, in Debbie's case, psyching it out. This was the smallest formation I had entered, for it was no more than 40 feet in length, and as with the others I attempted to deduce the method of its manufacture. The first flattened circle lay only a couple of feet in front of a major tramline. Straight out from this was a narrow line acting as its central corridor. Its corn had been pushed down in a northerly direction from the top edge of the first circle, right through to the centre of the second circle, which could only have been constructed after the corridor was complete. The ring had been the last component to be added, since its swathed corn rode over the top of flattened crop within the long central line.

Debbie felt nothing at all in this one, and it was certainly not for me to cast aspersions on crop circles, but of all the 14 formations we had been witness to in the past 36 hours, this was the most likely hoax. Debbie came to this conclusion independently, adding that the one down the road at Chilcomb Down was probably a hoax as well. They just didn't feel right, she explained.

And that was it. Having run out of further undiscovered circle locations, it was time for us to venture back to the more predictable reality of our own home territory of Essex.

My introduction to the crop circle phenomenon was complete, and yet for those who had frequently asked me what my views were on their origin, I could still only shrug my shoulders and say: 'Not sure, really.' In fact, I had even been dumb enough to say to the knowledgeable girl at the Chilcomb Down circle: 'I go along with what she says,' indicating towards Debbie. Her ramblings over the weekend sounded as if they might pull together the

Avebury & District Pictograms 1991
1. Avebury Trusloe, 9 June. OS 079/700
2. Avebury Trusloe, 14 June OS 079/700
3. The Firs, Beckhampton, 6 June. OS. 881/678
4. West Woods, Lockeridge, 21 June. OS. 157/663
5. Yatesbury Parfield, 24 June. OS 065/705
6. West End Farm, Berwick, 25 June. OS. 646/829
7. Morgans Hill, Calne Road, 28 June. OS. 032/658
8. Lurkley Hill, 29 June. OS. 126/666
9. Alton Barnes, 2 July. OS. 116/634
10. Alton Barnes, 5 July. OS. 116/634
11. Hackpen Hill, Broad Hinton, 12 July. OS. 127/751
12. Oglebourne Maizey Farm, Rockley 11 July. OS 178/707
13. Oglebourne Maizey Farm, 11 July. OS. 175/708
14. Alton Barnes, 12 July. OS 118/613
15. Barbury Castle, 17 July. OS. 151/768
16. Temple Farm, Marlbo. Downs, 17 July OS 145/745
17. Wooton Basset, 17 July. OS. 065/831
18. Alton Priors, 19 July. OS. 116/621
19. Milk Hill, 23 July. OS. 098/637
20. East Kennett Long Barrow, 26 July. OS. 110/675
21. Silbury Hill, 27 July. OS. 100/683
22. Lurkley Hill, 27 July. OS. 127/606
23. Beckham Ward, Lockeridge, 30 July. OS 136/664
24. The Avenue, Avebury, 30 July. OS. 113/637
25. The Firs, Beckhampton, 1 August. OS. 088/683
26. The Firs, 30 August. OS. 083/686
27. Waden Hill, Avebury Avenue, 5 Aug. OS. 105/687
28. Clench Common, nr. Marlb. 13-14 Aug. OS. 175/667
29. Manton Humanoid, Clatford, 14 Aug. OS. 163/677
30. Alton Barnes, 22 August OS. 123/622
Broad Hinton
Barbury Castle
Marlborough Downs
Ogbourne St Andrew
Ogbourne Maizey
Marlborough
Lockeridge
Savernake Forest
Silbury Hill
East Kennett
Long Barrow
Wansdyke
Alton Priors
Alton Barnes
Wedhampton
Pewsey
Scale 1 Mile

FIG. 1 Richard Adams' graphic portrayal of the 1991 crop formations in the Alton Barnes, Beckhampton and Marlborough areas of Wiltshire, clearly showing the intensity and complexity of this unique phenomenon. This map was originally printed in issue five of *The Cerealogist*.

various unconnected, but equally important, strands of the phenomenon. As soon as my body clock and brain were in one piece again, we could sit down and go over the whole thing. Furthermore, the part that Trevor James Constable's *Sky Creatures* appeared to play in this story, strongly suggested that I should finally get down to reading this epic book. I would also gen myself up on Wilhelm Reich and his orgone energy, starting with a re-run of the promotional video to Kate Bush's 1985 hit record *Cloudbusting*.

PART TWO

Orgone

8
The Vision Unveiled

Thursday, 5 September, 1991. In the two days that followed our return from Cheesefoot Head, I punched nonstop on to a computer keyboards, recording every last detail of that mentally-exhausting weekend in Wessex. Despite this vigorous enthusiasm for our new-found interest, Debbie and I had to cease our active pursuit of crop circles due to other, more pressing matters. One of these was the location on Wednesday, 24 July of a much sought-after historic artefact referred to in my other works as the Seventh Sword, although that is another story . . .

On the other hand I did manage to read and annotate my copy of Trevor James Constables *Sky Creatures*, especially as Debbie consistently repeated her 'theory' about crop circles. She recited it on many occasions to friends and relatives, although other matters had continually prevented me from actually recording her words on tape, and now time was running out.

This coming Saturday and Sunday would see the first annual 'Cornference', a circles conference organised by John Michell and the contributors to *The Cerealogist* magazine. Having decided to attend, it was obvious that the different lectures and conversations would inadvertently influence and update Debbie's original thoughts on orgone as the force behind the formation of crop circles, so it was better we recorded her views before the journey, not afterwards.

Having seated ourselves in the lounge, I set the pocket

PLATE 15 Psychic, Debbie Benstead, contemplates the crop circle enigma inside the ratchet spiral of the Barbury Castle formation on 20 July, 1991. Soon afterwards she developed severe dizziness, nausea and flu symptoms, forcing her to avoid any further circles for the rest of the day (author's photo).

cassette to record, and began with her own newly-acquired, psychic definition of orgone energy. Okay, so we knew it was supposedly the vital energy of life, but what was it, really?

Orgone, she responded, is a form of subtle radiation or wave emission produced by a particle known as a bion, a biological ether created through chemical reactions in all living organisms.[1] Bions manifest as a result of the interaction of sunlight with living tissue in a process like that of photosynthesis in plants. This solar energy is absorbed by the body where it stimulates responses which allow neurological impulses to vibrate at certain frequencies. These impulses are then sent around the whole of the body by the motor-neuron system.

Similar processes go on within every living thing on this

planet to a greater or lesser degree. Biological ether is constantly created within us, and during its gradually-diminishing life it emits a low level radiation that is virtually undetectable. This permeates living tissue and can be identified as the life-force that animates matter and sustains neurological functions, such as consciousness, thought and memory. This is what we know today as orgone radiation. If registered by our eyes bions would appear as tiny pulsating spheres of light produced on a microscopic level. These organic pulses emit both ultra and infrasound when they vibrate within a certain frequency range. In this manner they replicate the reaction of lightning and thunder caused by the coming together of opposing ionised masses in the atmosphere. The ionisation process and its associations with electromagnetism, radiation and radio-activity all feature in this story so, before we continue, a brief excursion is necessary to explain their nature.

In simple terms ions are electrically-charged atoms, or groups of atoms, that have gained either a positive or negative charge. If an atom's nucleus is forced to accept further electrons it becomes negatively charged, and if it is forced to give up electrons it becomes positively charged. This process is known as ionisation and can be caused by one of a number of different influences, including combustion, cosmic radiation, natural radiation or radio-active emissions.

Radiation is the transfer of energy by electromagnetic waves, its rate of emission dependent upon the temperature and surface of the body in question. Electromagnetism, or electromagnetic fields, are magnetic fields with north and south poles, induced by an electrical current, either natural or man-made. Wherever a current flows there will be a magnetic field in the surrounding space.

Radio-activity is the spontaneous transformation of an atom's nucleus into a completely different substance, through the loss of protons and electrons. This process is

accompanied by the emission of radiations capable of ionisation.

Now back to Debbie's account of orgone production.

It seems that the organic radiation produced by the bions escapes from living matter at a stable rate through the surface skin, although some is immediately held in a subtle electromagnetic field that surrounds the human body.

By this I assumed she was referring to the colourful auric field or bio-field seen by psychics and first photographed in living tissue by the Russians Semyon and Valentina Kirlian in 1939. Their so-called Kirlian photography involves a process by which the radiation in living matter is heightened by the introduction of outside high-frequency electromagnetic radiation. It has been used successfully throughout the world over the past 50 years to photograph not just unknown radiation emissions from living tissues, but also energy released from such substances as food, crystals, holy water and standing stones. The extraordinary photographic and crystal work of biologist Harry Oldfield should be consulted in this respect.[2]

Although orgone radiation is trapped by the auric fields created by living tissue, wave particles on a much higher level escape from the body and continue their linear course like radio-waves. These are then caught and concentrated by strong electromagnetic bands in the upper atmosphere and by geo-magnetic fields upon the earth's surface.

When these particles are forced to remain in close contact they react with each other's wave vibration to create even higher frequencies of radiation. These ultra-wave particles become ionised and so accumulate and condense themselves into totally undetectable masses that may be likened to cloud formations. They exist undetected in the upper atmosphere and their masses can vary from the tiniest particle to vast amoeba-like clouds of etheric plasma, constantly changing in size and shape. They are a

dense and complex miasma of orgone, incorporating not just ultra-wave particles, but also known energies such as ultrasound and infrasound, electromagnetism and radioactivity.

These orgone masses move of their own accord by accumulating further wave particles of the same or a comparatively higher frequency, while discharging lower frequency particles in a manner that could be described as like someone pulling on a rope. In this way they are constantly evolving, changing and transmuting, like atmospheric amoebas. As to where they may be found, she could not be specific, although I would suggest the ionosphere, the electromagnetic band high above the earth where ionisation occurs, due to the absorption of ultra-violet radiation. It is seen by physicists as possessing several separate layers.

Because it is composed of wave particles involved in the process of animating life, including intelligence and memory, these orgone 'creatures' or 'bioforms', as Trevor James Constable referred to them, attain aspects of consciousness through a process known in physics as non-locality. In simple terms this is where one atomic particle on its own particular frequency animates other particles on the same or a proportional frequency at any distance elsewhere by means of wave vibration or resonation. It is the same principle as when the sound of say an aeroplane or distant lorry is enough to vibrate a window in your home.

Non-locality was first discovered during the 1980s by particle physicists such as those at CERN, the European Centre for Nuclear Research in Geneva, Switzerland. They came to the controversial conclusion that atomic particles with no possible connection or link communicated to avoid collisions or to mimic each other's movements; in short, they talked to each other. Although this was only found to occur under controlled conditions, there is no reason to suggest that distance should be a limitation. If you apply such logic to orgone bioforms, then

PLATE 16 A Kirlian photograph showing the auric emissions produced by the human finger. Its spark-like rays are similar to the strange 'darts' of light caught on film at crop circles, hinting at a common origin for both types of phenomena.

individual communication between particles of the same or a proportionally-similar vibration elsewhere could replicate those involved with the neurological functions that govern consciousness, intelligence and memory in the human body. If correct, then non-locality could shed light on such matters as mind-over-matter, telepathy and many other forms of paranormal phenomena.

In the past this reaction was referred to in etherian

physics as radionics, the medical practice pioneered in the United States during the 1950s by Dr Albert Abrams and Dr Ruth B. Drown, who used it to diagnose and treat illness. They discovered that every organ, gland and tissue in the human body had its own characteristic and repetitive rate of vibration detectable by specially-designed tuners. When the body becomes diseased or ill, the tissues change their frequencies, and by registering the changes, the illness can be diagnosed and then treated by the introduction of solutions or substances resonating at frequency rates proportional to the original 'healthy' tissue. Such wave emissions from living tissue are almost certainly the orgone radiation produced by biological ether and first discovered by Wilhelm Reich.[3]

The term 'radionics' was now being used by Debbie to describe non-locality, despite her never having come across this little-known medical practice before.[4] It was her belief that because dense orgone masses in the upper atmosphere contain wave particles on the same rates of vibration as an almost infinite number of particles inside every living organism upon the earth, they gain a form of individual consciousness as well as a basic intelligence and memory due to this non-locality process. Yet this is not to be seen in terms of human consciousness, more as the mind of a human-programmed computer or machine.

If this is the case, then I would consider that Constable's reference to these orgone masses as 'bioforms' is quite an adequate description.

Just like clouds of opposing charges, when dense orgone converges to form a bioform there are, Debbie believes, dramatic by-products. These include continuous sound and light emissions comparable with thunder and lightning taking place on an ultra level, outside the visible or audible ranges of the electromagnetic spectrum. And like cloud formations, the presence of orgone bioforms will affect climatic conditions and regional weather.

Many orgone bioforms will remain invisible and undetected in the upper atmosphere for the entire duration

of their lives. However, others are drawn downwards by the attraction of a higher orgone potential upon the earth's surface. When this happens a bioform will then split into two or more cells, each at different vibrational levels of orgone, causing them to react against each other. This creates excitation, oscillation and descent of one or more of the bioforms. The immediate result of this reaction, she feels, is acute fluctuations of sound and light emissions, all still beyond the detectable ranges of the electromagnetic spectrum. Some parts will remain in the upper atmosphere, while others enter the earth's atmosphere as highly ionised, though generally invisible masses.

Just as lightning is attracted to types of tree sited upon underground water sources, break-away bioforms are attracted to specific locations of high orgone concentration on the earth's surface. These might be described as nodal points, through processes to be explained in the next chapter.

As the descending bioforms are forced further into even lower frequency ranges by the earth's magnetic field, they may become both visible and audible as light on the highest and lowest frequencies, the so-called infra and ultra bands each side of the visible spectrum. These intense masses of unstable radiation will also ionise the air to create spiralling vortices and powerful electromagnetic emissions around their core.

Should such sentiments prove to be acceptable in scientific terms, then it would mean that orgone bioforms can appear as balls or masses of sound-emitting light sources of varying densities, colours and descriptions. They would appear to glow at night and shimmer like polished metal during the day, thus identifying at least some of the phenomena referred to as unidentified flying objects (UFOs). Because they are mass-free they behave like soap bubbles, falling, climbing, swerving, blinking and popping, influenced by the earth's geo-magnetic field variations. If true, then it would mean that Trevor James Constable had been correct in his daring assumption that

UFOs were 'sky creatures' held together by a matrix of orgone, for it seemed as if his 'critters' were the real thing.

There was much more to come, but before she went on to explain the nature of the circles phenomenon, an excursion on my own part to allow a precise understanding of what she meant by the loaded term 'nodal points' was necessary. And for this I was able to draw on my past experience as a researcher and writer on the subject of the earth mysteries.

9
Places of Power

Lightning find's the path of least resistance to the earth's surface and discharges at places such as huge old oak trees. These will often have roots sunk deep into underground water sources, such as blind springs and streams. Debbie explained how orgone bioforms drawn into the lower atmosphere are similarly attracted to locations where they can discharge into the ground. Such primary nodal points can, she said, be either man-enhanced and/or natural, and will *already hold* reservoirs of terrestrial orgone, which accumulates and discharges in accordance with various cyclic factors.

Such topographic locations, I knew already, are defined in nature by the strength of their inherent magnetic field variations. This would be induced, not just by the earth's core, but by such geophysical features as tectonic plate movement, major and local faulting, mineral deposits, cave systems, the character of individual environments and the presence and flow of water. It is within the subtle magnetic fields produced by such places that organic radiation from living matter can be trapped and accelerated in the same way that solar radiation is caught and enhanced within a greenhouse.

The characteristics and qualities of landscape nodal points are best understood by looking at comparative cultures who have accepted and utilised these natural energies of the earth for thousands of years. For example, the so-called geomancers or earth diviners of the Chinese *Feng-shui* (pronounced *fen-shway* and meaning 'wind and

water') tradition appear to have recognised orgone as a universal life-force known as *ch'i* (or *ki* in Japan), meaning 'two breaths'. This title expressed its dualistic nature, its so-called Yin and Yang components – one female and the other male, one negative and the other positive. In *Feng-shui* these two aspects were symbolised by the white tiger and azure (or blue) dragon, their misty breath weaving together to become one harmonious life-essence that existed in all living matter. For many centuries *ch'i* has been used in eastern healing practices, such as acupuncture, and in martial arts, where it is utilised to focus, heighten and project the physical power of the body.

To the *Feng-shui* geomancers *ch'i* existed in different concentrations upon the earth's surface and flowed (or discharged) from place to place along winding paths known as *Lung-mei* or 'dragon veins'. Through ritualistic attunement and the use of magnetic instrumentation, these highly skilled men could predict the nature of the *ch'i* present at a location and believed that there were different conditions involved with its accumulation, direction and flow. These would include the shape and design of the surrounding landscape, factors borne in mind when deciding upon the siting of prospective new buildings and monuments. Great care would be taken to construct new towns in strict accordance with *Feng-shui* principles in the belief that by regulating the *ch'i*, it would enhance the quality of life. Landscaped settings would be created with the specific purpose of accumulating, enhancing and channelling the natural *ch'i*, and today we refer to the study of this age-old earth divination as geomancy.

In Great Britain natural reservoirs of *ch'i* or orgone would appear to have been recognised and harnessed by the geomancers of the Neolithic and Bronze Age cultures, who lived between 4500 and 1200 BC. As a direct result of this knowledge they would appear to have constructed monuments and structures of earth and stone upon such locations of earthly power. We speak here of stone circles, standing stones, dolmens, chambered barrows,

earthen mounds, hill-forts and henge monuments – sites seen by the archaeological community as originally having possessed ceremonial, sepulchral or astronomical functions only. Such conclusions for anyone who studies these ancient sites with an open mind, have always seemed a little short of the truth.

For those of an intuitive or psychically-aware nature, these prehistoric monuments are storehouses of natural energy, 'earth energy' as it is known, regulated and connected by their alignment and configuration. Such energies have on many occasions been identified with the *ch'i* of the Chinese geomancers or the *prana* of Hindu yogic tradition. To researchers of the earth mysteries these places of power were constructed upon earth acupuncture points, and function as organic batteries, channelling and enhancing the richness of life and fulfilling the agricultural cycles, both in the past and, to a lesser degree, in the present day.

The idea of a relationship between unknown terrestrial energies and ancient sites was first suggested as far back as the 1930s by occultists such as Dion Fortune. However, the suggestion did not become an item of common belief in Great Britain until the birth of the earth mysteries movement in the 1960s when it was resurrected by researchers such as Philip Heselton, John Michell, Anthony Roberts and Paul Screeton. Fuelled by the findings of dowsers such as Tom Lethbridge and Guy Underwood, they expounded the view that the earth's surface was covered in subtle energies unknown to science. These could be traced by finding the routes of so-called leys or ley lines – the alignments of ancient places first popularised by the Herefordshire antiquarian and photographer Alfred Watkins in the 1920s, with books such as *Early British Trackways* and *The Old Straight Track*.

Scientific evidence for the existence of anomalous terrestrial energies in the landscape had, however, been around since the 1930s, as is shown by the remarkable

work of Dr E. Mathias, a physician of Toulouse. He conducted a detailed study of the geo-magnetic field in different parts of France and discovered that the surface of the earth is 'streaked' with 'telluric currents' passing from west to east. He also found that sudden irregularities in the surface or sub-surface, in the form of caverns, deep gorges, underground rivers and valleys, disturb and deflect the flow of these natural energies.[1]

The existence of earth energies and their relevance to ancient sites became such a bone of contention between different factions of the earth mysteries community by the late 1970s, that the so-called Dragon Project was instigated by researcher and author Paul Devereux and his colleagues. Its purpose was to further ascertain the scientific reality of hitherto unknown terrestrial energies. Experiments of both a psychic and scientific nature were conducted over a several-year period at ancient sites up and down the country, with a particular emphasis on the megalithic structure known as the Rollright Stones in Oxfordshire. Early results strongly indicated that ancient sites were indeed hotbeds of detectable anomalies, but only of *known* energies already recorded by science. These were principally infrasound, ultrasound, magnetic variation and natural radiation.

The results of Devereux's extensive field work were recorded in his important work *Places of Power, Secret Energies at Ancient Sites* published in 1990, in which he concludes that prehistoric man was fully aware of natural energy sources and enhanced these using stone and earthen structures. That was as far as he could go. No *new* scientifically-detectable energy had been discovered during the Dragon Project. The reality of 'earth energies', the *ch'i* of the *Feng-shui* geomancers, remained an unknown quantity, and it would have to be accepted that, in scientific terms at least, it simply did not exist.

Yet to any open-minded earth mysteries researcher, dowser or psychic who has come into contact with places

of ancient power, such terrestrial 'energies' are an unquestionable reality.

So what *are* these people experiencing on a subtle, psychic level? Has it been Wilhelm Reich's orgone radiation all along?

As early as 1979 I began working with psychics who spoke extensively about the inherent energies at ancient sites and monuments. These they saw as coloured bands or balls of light, and heard as distinctive sounds, such as buzzing, humming or clicking noises. They spoke of such energies 'accumulating' at ancient sites and could even predict where and when they would overload and 'discharge'. I wrote extensively on this subject in my own earth mysteries journal *Earthquest News* from 1982 onwards.[2]

One Essex psychic, a remarkable man named John Avis (his last name a pseudonym used at his request), was involved with the Dragon Project during its early stages and so regularly visited the Rollright Stones. He spoke of being able to clairvoyantly see a ring of light build up inside the circle of stones over a period of several days. At the end of this apparent cycle the stored earth energy would reach a tension point, and then discharge as a laser-like beam of light into the local landscape from a gap between two specific stones.

On one occasion John and a party of friends visited the Rollright Stones late one evening. Upon entering the ring of megaliths (great stones) he looked around and clairvoyantly saw a band of burnt orange light completely encircling them. From its colour John realised that the site was about to discharge its built-up energy and suggested they leave immediately, as to be present when this happens would, he believed, result in various adverse physical effects, such as nausea, dizziness and muscular weakness.

Similar experiences have happened to another Essex psychic named Bernard, with whom I have worked extensively since 1984. In 1981 he too was engaged in work

for the Dragon Project, in his case scientifically-monitoring the Kit's Coty House dolmen in Kent. Although Bernard was able to take an extraordinary infra-red photograph of fog-like energies above the dolmen, he experienced no adverse psychic effects here. It was quite another matter, however, when he visited a tree-covered tumulus named Wormwood Hill, close to Wandlebury Camp, upon the Gog Magog Hills in Cambridgeshire, with fellow UFO investigator Bill Eden on 15 February, 1981.

Upon approaching the earthen mound he could clearly see it engulfed by swirling bands of light, unseen by his colleague. Ignoring this, he stepped on to the mound, amid the vibrant coloured light, and instantly sustained a powerful headache, an intence pressure on his chest and

PLATE 17 Sue Avis, John Avis, Ania B. and Graham Phillips stand in the centre of the Rollright Stones in Oxfordshire during 1978. John Avis' detailed psychic information helped define the nature and characteristics of earth energies present at megalithic sites such as this (author's photo).

PLATE 18 An extraordinary infra-red shot of the megalithic structure known as Kit's Coty House in Kent, taken by an Essex psychic named Bernard in 1981. It shows a strange cloud-like flare that Dragon Project co-ordinator Paul Devereux was unable to suitably explain (photo: Bernard).

head, a bitter metallic taste, nausea and dizziness. With this came the rising sound of a deep tonal note, that resonated from the ground and rose in pitch the higher he climbed. Even more curious was the disconcerting sensation that he was about to leave his physical body through the process known as astral projection. He also saw with his psychic eyes priestly figures in saffron-coloured robes, approaching the site in a ceremonial fashion.

The moment he was helped away from the mound by Bill Eden, the physical and quite bizarre psychic effects ceased completely. Yet on tempting fate and approaching the site again on 5 April that same year, the whole process restarted, beginning with the swirling lights, and then moving on to the physical problems, the rising tonal sound, the out-of-the-body experience and culminating

PLATE 19 Wormwood Hill, the tree-capped tumulus close to Wandlebury Camp on the Gog Magog Hills in Cambridgeshire. It was here in 1981 that the Essex psychic named Bernard repeatedly encountered bands of light, a rising tonal sound and other unaccountable physical effects each time he attempted to approach its summit (photo: Bernard).

with the clairvoyant vision of the saffron-clad priests. It all ended as abruptly as it had begun, when he was again ushered away from the ancient monument.

The pair left convinced that some sort of inherent power source contained within the tumuli had caused Bernard's ill-effects, due to his psychically-sensitive nature. The experience made him very wary of visiting ancient sites in case any further incidents of this nature occurred.

Without any knowledge of this wealth of earth mysteries material, Debbie was now suggesting that the descending orgone bioforms looked for primary nodal points as sites of discharge, and that many of these had been recognised and architecturally enhanced by the Neolithic and Bronze Age cultures of Britain to form natural orgone accumulators. Indeed, in her view now, both the *ch'i* of the *Feng-shui* geomancers and the so-called 'earth energies' were undoubtedly one and the same as orgone radiation.

Such sentiments should have seemed obvious all along, especially as archaeologists have often found that tumuli

and barrows are often constructed of alternating levels of organic and inorganic material, just like Wilhelm Reich's own orgone accumulators. For instance, earthen mounds have been found to contain layers of chalk, charcoal, straw, stone, flint and crushed quartz, all compacted together and covered with turf. The obvious example of such a monument is Silbury Hill, Europe's largest man-made mound, located at the very heart of crop circle country.

Once again I could recall visiting Silbury Hill with psychic colleagues as early as 1981 and hearing them speak of this ominous ancient monument as a powerful storehouse of natural energy. Names such as Graham Phillips, Carole Young and John Avis came to mind in this respect, each saying virtually the same thing on separate occasions. Even Bernard referred to the mound by Wandlebury Camp, where he experienced the altered states of consciousness, as a power-house of 'accumulated' natural energy.

PLATE 20 Psychics see Silbury Hill in Wiltshire as a power-house of terrestrial energy. It is constructed of alternating layers of material that make it an ideal accumulator of organic energy (author's photo).

Debbie went on to say that stone circles act as huge orgone accumulators in quite another way. The large gaps between the deeply-embedded stones were purposely positioned by their builders to create a series of regular breaks and thereby simulate the alternating divisions of organic and inorganic material, in this case stone, earth, stone, earth, etc.

Of possible significance to the orgone debate was the findings of 'earth energy' dowsers, whose fieldwork suggested that water courses in the form of blind springs or underground streams were almost always found beneath prehistoric stone and earthen structures. Many dowsers even consider these water sources to be the 'fountain of energy' they detect at such places.

To me at least underground water acts as a natural conductor, drawing down the orgone, like water sources beneath oak trees attracting lightning. Blind springs might therefore be seen as earthing mechanisms – natural variations of the long cables that were attached to the base of the hollow tubes upon Reich's cloudbuster. These were earthed into the ground through an underground water source, enabling Reich to disperse the excess orgone generated in and around the device during his cloudbusting and rain-making experiments. Those at ancient places of power almost certainly perform similar functions.

Debbie also suggested that orgone energy discharged by stone circles (she was unaware of John Avis' statements on the matter) was projected over the ground to other specifically-placed monuments laid out in alignment. These linear courses would provide the line of least resistance to orgone, and therefore act as channels by which the energy could be transferred and gradually dispersed by features such as standing stones or tumuli. Radiation, I told her, is scientifically known to travel in straight lines.

What percentage of sites were actually planned for energy accumulation is impossible to say, and how many functioned today is equally difficult to answer. Many monuments were probably constructed in a copycat style by other tribes, and

so may never have had any hidden functions. Certainly earthen mounds continued to be used as both beacon hills and sepulchral monuments until well into the dark ages. Whether any of these later examples had been purposely associated with accumulating natural power is not known.

Continuity is a term used to describe the re-use of a site by different cultures, and it is known that a great many prehistoric sites were re-used by the Bronze Age and Iron Age cultures as well as the Romano-Britons. Many heathen temples were later taken over by Saxon and Norman communities who built chapels, churches and standing crosses at such places. These would continue to act as storehouses of orgone radiation due to their geophysical setting and the site's continued religious worship (dowsers are often able to locate blind springs beneath church floors, particularly under altars). So early Christian buildings and structures also serve as efficient orgone accumulators.

Having dealt with man-made structures built upon natural nodal points upon the earth's surface, mention must be made of purely natural sites that were equally revered as places of ancient power, for these too are sites of orgone accumulation. Such places were seen by the *Feng-shui* geomancers as collecting points of *ch'i*. This list would include waterfalls, springs, wells, and lakes, as well as caves, rock features and, most important of all to the crop circle debate, holy hills. Due to the presence at such places of varying geological factors, hill-top sites became revered as locations of supernatural potency, most often recorded in legends as light discharges and mysterious tongues of fire.[3] The proximity of hills to crop circles is an important factor in Terence Meaden's meteorological answer to crop circles, for reasons that will be made apparent later.

For the moment all we needed to know, was that the descending masses of condensed orgone, the bioforms or 'sky creatures' of Trevor James Constable, were drawn down to primary nodal points, of both a man-enhanced and natural variety. Having established these facts – why should it be

that crop formations appear, not at ancient sites themselves, nor upon holy hills, but in their proximity? Indeed, many have been found a mile or more away from the nearest ancient site or prominent hill.

The psychic solution given by Debbie suggested that although many ancient sites, natural features and prominent hills act as magnets to the dense orgone bioforms coming from the upper atmosphere, the process was not that simple. She says that upon making contact with a primary nodal point's *inherent* orgone – accumulated by both terrestrial and/or man-enhanced processes – the whole circuit becomes unstable and immediately overloads. This forces the site to instantly discharge, not just its terrestrial orgone, but also the powerful incoming orgone bioform, which is deflected away as a quasi-solid, though invariably invisible force. Because it is mass free it becomes like a ball bouncing or sliding upon a linear course of least resistance, until an obstruction or magnetic variation locks it on to a potential new place of discharge. This will either be another natural nodal point, devoid of any man-made structure, or a location where a stone or earthen structure was sited, but removed long ago. She believed that such spots hold reservoirs of inherent orgone which allows the bioform to finally disperse. It will achieve this either by using surface or underground water sources as well as other geological features, such as local faulting and mineral deposits.

The water connection made sense for the *Feng-shui* geomancers believed that water was a perfect conductor of *ch'i* and could be utilised in its accumulation. Best for this purpose were fountains, lakes and ponds which could all be installed in geomantically-landscaped environments. Fast rushing water courses such as streams would, on the other hand, tend to disperse the *ch'i*. This was an important point, for as early as 1984 Pat Delgado and Colin Andrews had noted the close proximity of dew ponds, reservoirs and underground water tanks to crop circle locations.[4] It might also explain why dowsers suggest that crop circles are often sited upon underground springs and streams.

The break-up of an orgone bioform upon its descent towards the ground could, as we knew, lead to visible light phenomena. It may also produce sound emissions audible as high-pitched whistles, hums or low frequency rumbles and roars, like those reported the night the Barbury Castle formation appeared. Inaudible sound, in other words infrasound and ultrasound, is, she believes, another direct product of a discharging orgone mass. This would explain the reactions of both the guinea fowl and the dog belonging to John Hussey's son during the night the Hackpen Hill formation appeared.

Ultrasound is more than just an irritating side effect for animals, however. For when the bioform finally impacts at a secondary nodal point situated at the end of a linear course it will manifest a series of pulses in infra and ultrasound, each one resonating individual tones that create different *shapes* upon anything able to hold a mark of force, whether it be crop or otherwise, in the same way that a mouth forms the speech of a word. These shapes of sound created by the bioform are reproduced by tensional pressure waves that are contained and manipulated within the duration of the tone. This is how a crop circle forms.

Yet because the full discharge does not take place instantaneously, the dense orgone mass may continue its course to produce further ground designs, before finally dispersing completely. Like some cosmic graffiti artist, the bioform sings out its signature as its detached debris dissipates upon impact with the earth's surface. The more evolved its consciousness, the stronger and more complex the tone will carve out the pattern.

As Debbie herself put it whilst seated in the centre of the Barbury Castle formation, crop circles might be described as ultrasonic orgone hieroglyphs, or indeed the true written language of sound. For like all sound, ultrasound is a pressure wave in the air, showing the feasibility this medium has of being a major constituent of the circle-making process whatever her words on the matter.

After further discussion we also agreed that an interaction

of thought processes must take place between the human mind and the consciousness of the circle-making bioform through non-locality. Orgone radiation is produced by living matter, including our own minds, so our thought processes affect the vibration of waveforms either or proportionally the same as those within the bioform.

In this way we can consciously or unconsciously influence their evolution and final signatures. The Circlemakers respond to signals from our minds on an individual and collective level, and through non-locality we are partially shaping the actual designs of the crop formations. Not enough to get them to form the letters of WE ARE NOT ALONE (which appeared in a field at Cheesefoot Head in 1986), but enough to allow a feature, be it a circle, a ring or a line, to appear in a manner that will have some symbolic framework of an emotive or religious nature.

If this is so, then it could mean problems. For if hoax formations of a previously unknown design are inadvertently accepted as the real thing, the crop researcher's expectancy

FIG. 2 Were the crop formations ultrasonic orgone signatures as the psychic solution suggested? The idea of sounds and tones making geometric shapes was a seemingly new idea, but shortly before this book went to press the author came across the work of Margaret Watts Hughes and her 1904 book *The Eidophone Voice Figures*. She produced geometric sound forms like the above images by singing notes and tones into a device that translated their shape structure. She discovered that all forms of sound from ritual chanting to a symphony orchestra created sonic patterns that closely resemble modern-day crop formations (picture: Borderland Sciences Research Foundation).

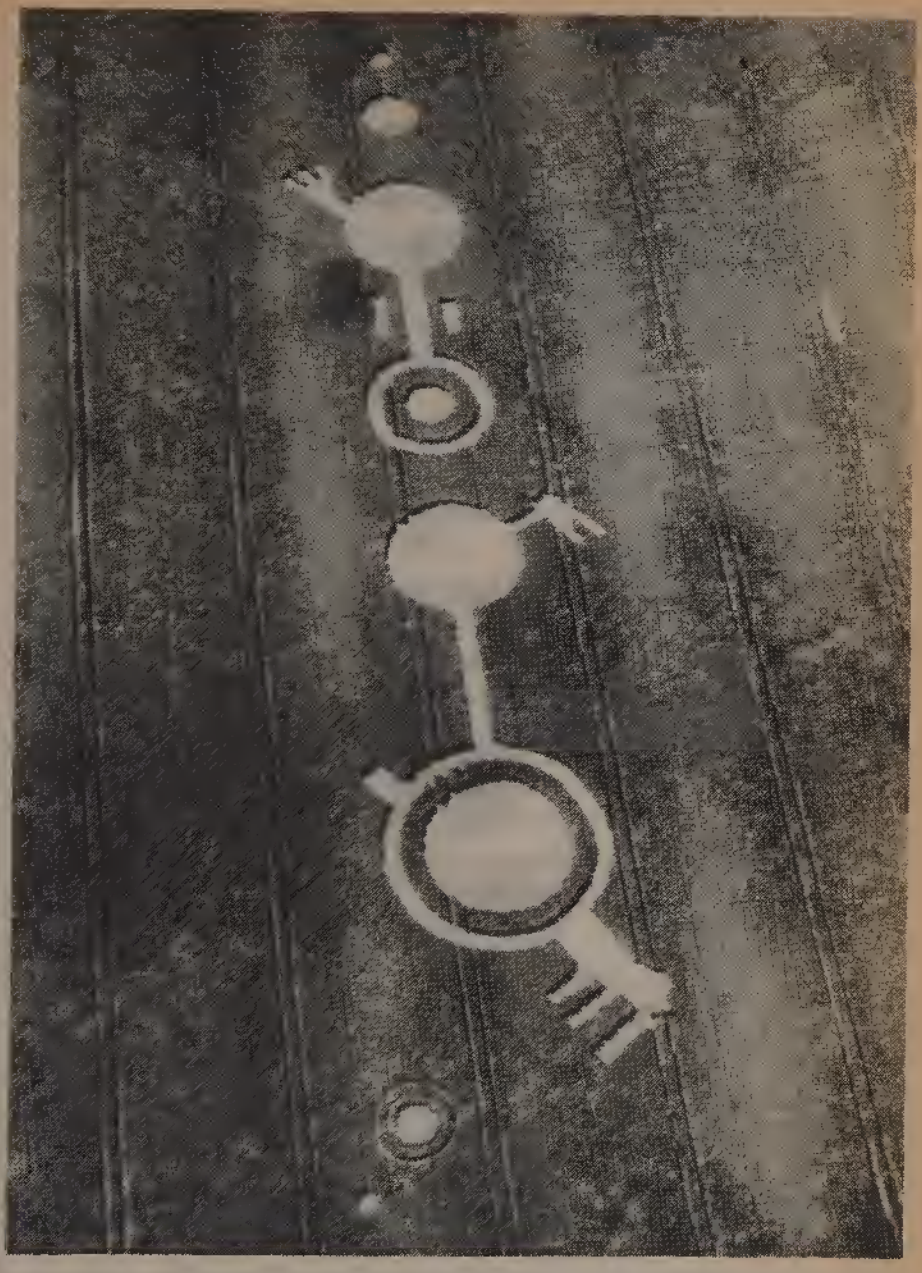


PLATE 21 When this now classic pictogram turned up at Alton Barnes in Wiltshire during the dark early hours of 12 July, 1990, all the dogs in the neighbourhood barked and howled incessantly until first light. Were they reacting to the presence of ultrasound, one of the apparent components of the circle-making process? (photo: Busty Taylor)

of further examples of this same pattern could lead to the real phenomenon mimicking the hoaxes. This I firmly believe to be possible. Even more bizarre is the possibility that intuitive hoaxers could unconsciously register real formations unknown to them, and then feel inspired to cut that same design themselves, believing it to be their own design. This therefore suggests that our individual or collective attitudes towards the whole crop circle phenomenon is of the utmost importance to its gradually evolving nature.

10
Orgone Aftermath

With the tape still running, Debbie and I moved on to the apparent effects that both the observer and the environment might expect to experience as a consequence of coming into contact with the circle-making process after the impact has taken place. For once the bioform has carved out its ultrasonic signature both the flattened crop and the soil would, it seems, be severely affected by the sudden introduction of intense amounts of orgone radiation. This would include cases of magnetic anomalies where compasses have spun erratically and electrical equipment has failed to work properly.

Anomalies of this kind were exemplified by the malfunctioning of high-tech video equipment during the filming of Colin Andrews and Pat Delgado for a *Daytime Live* programme at a large circle at Beckhampton in August 1989. Each time the camera approached the main circle (as well as other smaller examples nearby), bars of interference crossed the viewing screen and red lights flashed, warning of functioning problems. This was then followed by a loud noise that cut across everything being recorded.

Another good example of cameras malfunctioning at circle sites was conveyed to me by professional photographer Richard Ansett. He was commissioned by *The Mail on Sunday*'s *You* magazine to take some human interest shots at the Barbury Castle formation during August 1991 for a forthcoming feature. From the offset his expensive equipment was dogged with unique problems he had never before experienced. The radio-linked flash

gun held by his assistant failed to respond to the camera's trigger mechanism, and so had to be operated manually. Even then it would only flash intermittently, prompting him to bring out a reserve flash gun. But this too failed to work properly, and to add final insult to injury, the camera shutter decided to jam.

Richard is very sceptical about the paranormal, and yet these bizarre effects on his usually efficient photographic equipment, led him to humorously conclude that the crop formation was obviously jinxed in some way. Crop circle photographer and researcher Busty Taylor has experienced similar problems on many occasions, as have a number of other visitors to circle sites across the country.

Other forms of electrical anomalies have also been reported. At the end of August, for instance, a quadruplet set of wheat circles was found on farmland belonging to Roy Tetzlaf at Warner, just outside Lethbridge in Alberta, Canada. Their arrival signalled a spate of microwave oven malfunctions in the immediate area, including one owned by Mr Tetzlaf which supposedly switched itself on! In addition to this, a radio-telephone on the farmer's harvester repeatedly failed to operate when he first entered the circles on the day of their discovery. Interestingly enough, the normally placid Malamute dogs belonging to Roy Tetzlaf had become agigated, noisy and continually howled the day before the circles were discovered.[1]

Spinning compasses and electrical malfunctions are familiar problems to earth mysteries researchers for they also occur at ancient sites, such as stone circles, barrows and dolmens. Here they are put down to the varying susceptibilities of rocks and minerals to the earth's magnetic field. Such places of magnetic variation are known to have been marked as sacred by ancient cultures who recognised their special properties and usually associated them with inducing altered states of consciousness.

Having accepted these findings, the psychic solution went beyond this, for Debbie suggested that the capture

and accumulation of orgone at places of power stimulates the geo-magnetic fields to produce fluctuating electromagnetic effects at ground level, thus intensifying the existing properties of a site. Similar processes occur at crop circles where orgone from the discharging bioform has severely altered and heightened the geo-magnetic properties present there. This would include the spinning compasses reported by Colin Andrews and others, and the accounts of interference with electrical apparatus, such as photographic equipment and video cameras.

Such an 'overdose' of orgone, as Debbie described it, would also have more far-reaching implications for the cereal crops caught beneath a forming circle. She felt strongly that the crops' molecular structure would alter, and that a 'bleaching' or 'whitening' effect would occur. What this meant, she could not say. It also seems that those caught in the vicinity of a discharging orgone bioform might expect to suffer varying degrees of physical and psychological discomfort resulting from the powerful electromagnetic and radio-active emissions that surround the unstable vortex of energy.

Most important of all is that once the orgone bioform has discharged and the crop circle has appeared, a strong residue of active orgone persists at the site for some while afterwards, gradually diminishing in strength. The effects of this residue upon humans and animals can vary, depending on the nature of the energy present. For Reich discovered not one but two distinct forms of orgone, one a stable, beneficial variety referred to as OR (Orgone Radiation) and the other a more malignant variety known by the initials DOR (standing for Deadly Orgone Radiation). This classification equates with the black or negative form of *ch'i* spoken of by the *Feng-shui* geomancers and known to them simply as *sha*, meaning 'noxious vapour', or *feng sha*, 'noxious wind'. Anything, from the configuration of a land form, to channels of cold and blustery wind, opposing influences, interrupted lines of energy, even bad soil could result in the production and

presence of *sha*.

Dowsers, too, seem to have identified a dark and unhealthy form of earth energy which they refer to as 'black streams'. In simple terms DOR is purely a highly condensed and very volatile form of orgone radiation that Reich found had frightening properties, including the ability to either draw away or overdose the orgone potential of living matter, along with several other quite disturbing side effects.

On many occasions a cloudbuster was used to draw down DOR accumulating above the Reich Institute of Orgonon at Rangeley, Maine. This generally only occurred on dull or 'flat' days, but when it did, the resultant effects could be dangerous. For instance, on 6 December, 1954, Reich's assistant Bob McCullough, in charge of a cloudbuster, directed the device into the air at the Reich Institute known as Little Orgonon, in Tucson, Arizona. He said later that the DOR in the air was leaving a bad taste in his mouth likened to offal – strong and sour. Then suddenly he felt a crippling sensation in his right leg and found he had been paralysed down the whole of his right side. It eased enough for him to be back on the cloudbuster the following day, but he found the same affliction occurring for a second time. He was forced to leave Little Orgonon and had not been fit to work again until January the following year. According to Trevor James Constable he still dragged his right foot at the time of writing *Sky Creatures* in 1976.

Constable spoke of a similar incident that took place in December 1971 when he was using his own home-made cloudbuster for weather control operations in Southern California. A visitor to the site became excited when he realised that a disc of light had appeared in the general area of the sky where the device was directed. In that same instant there was a sharp crack as a bluish bolt of light hit the tube on which the man rested his hand. His whole right side was jolted by the shock, leaving him temporarily paralysed for some minutes. The pain brought

tears to his eyes and made him feel as though every nerve in his body had been 'irradiated' by the bolt.[2] Blue flashes of this nature have been reported by many visitors to crop circles, and these are extremely likely to be visible emissions of orgone present at the site.[3] Reich himself found that discharging particles of orgone often resulted in a blue-green luminosity, so blue became the colour most often associated with orgone radiation (Azure, or blue, is one of the two primary colours of *ch'i*). In fact, Reich even believed that the blueness of the sky was the result of orgone in the atmosphere, and so decided that when deflecting harmful orgone with a cloudbuster, the Institute's technicians were to wear blue protective clothing.

The foul taste reported by Bob McCullough when using the cloudbuster to draw down DOR is also important, for similar bad tastes have been reported by visitors to crop circles. Circles researcher Rob Irving is aware of two cases where a lingering and somewhat unpleasant metallic taste has been reported by visitors to circles, and Debbie herself experienced a sour and bitter taste inside some circles which she likened to alum, an anti-nail bite solution.[4] Bernard, too, spoke of a metallic taste when experiencing ill-effects and altered states of consciousness at the tumulus upon the Gog Magog Hills in Cambridgeshire, another site that has played host to crop circles in recent years.

This bad taste, Debbie says, is a side-effect resulting from an overdose of orgone, caused by pockets of DOR remaining at crop circles (See Notes for further information on this effect and orgone's apparent relationship to poltergeist phenomena and psychokinesis).

The nature and intensity of the orgone residue left at such sites will define its physical and psychic effect upon humans and animals. If it is present in healthy, stable quantities, it will provide visitors with a feeling of well-being upon entering the circle. This can be utilised for healing purposes, or to induce altered states of consciousness. Similar properties have always been attributed to

ancient sites, either in superstitious folk tradition or by modern-day psychics.

Should, however, the crop circle be left with unhealthy pockets of DOR, then direct contact might lead to anything from bad tastes, to dizziness, fuzziness, headaches, sore throats, disorientation, sudden temperature changes, nausea, skin or eye problems, swollen glands, muscular problems, flu symptoms or worse. All of these physical effects were experienced by either Wilhelm Reich or his colleagues on the Orgonon ranch in Maine when dealing with DOR, as will be explained later.

Many of these effects were also experienced by Debbie inside the Barbury Castle formation, and Ralph Noyes has spoken of swollen neck glands after visiting crop circles. Futhermore, in nearly every instance of formations appearing in Alberta, Canada, this summer there were reports of headaches, dizziness, nausea and general uneasiness experienced by visitors to circle sites. Add this to the problems that Bernard suffered as he ascended the mound in Cambridgeshire, and it is clear that such medical disorders indicate an element to both crop circles and earth energies which should not be disregarded.

Animals are much more sensitive than humans, and aside from hearing emissions of ultrasound both during and after the formation of crop circles, it seems they too can overdose on excessive orgone present at circle sites. There are two well documented cases of dogs becoming violently ill after entering circles. One incident occurred at the flattened ring of crop in a field at Kimpton in Hampshire on 29 June, 1987, when Colin Andrews took his parents and family dog to visit the formation. The animal was 'pulling keenly' on its lead as they advanced along the tramline towards the hidden ring, where a mysterious 'orange glowing object' and 'odd noises' had already been reported since the ring's arrival on Saturday, 13 June. However, drawing parallel with its flattened perimeter track, the dog would go no further. Colin Andrews' father coaxed the animal into the centre, but within

minutes it was violently sick and remained quite ill for some 20 minutes afterwards.

Puzzled by the number of strange events happening in association with the Kimpton ring, including a black flash he himself had witnessed there, Colin Andrews returned to the field that evening. It was then that, upon entering the formation, he experienced 'a static electrical cracking noise' that started up some three yards away, and grew with intensity until suddenly, after some six seconds, it abruptly ceased. The experience severely unnerved Colin, although it seemed that 'warbling, humming-like noises' were also heard in the same field during the second week of June by a Mr and Mrs Hitchcock who were out walking their alsatian dog early one morning.[5]

Debbie suggests that most animals would simply avoid entering the circles if their senses detected low-level emissions of ultrasound. However, sometimes circles will draw animals to them, and at other times they will simply repel them.

Her words made sense, for aerial photographs of the huge 'key' formation that appeared in July that year upon Preshute Down, near Marlborough, Wiltshire, show a peculiar anomaly. Narrow animal tracks are seen to pepper the immediate area around the circles, many of them coming to an abrupt halt. There is no real explanation for these tracks, although it seems likely they record the frenzied reactions of rabbits, which abound in English crop fields. Rabbits are known to halt suddenly and either change direction or return back along their own tracks when in a state of blind panic. Could these crop marks therefore give some indication of the frenzy instilled in animals while the circle-making process is in operation?

Another very important clue concerning animal reactions to already-formed circles comes from a farm in Canada belonging to Fred Watmough of Lethbridge, Alberta. A series of circles in a unique configuration appeared here in late August 1991 and an in depth study was undertaken by Canadian cerealogist Chad Deetken.

One of the first things he discovered was that the farmer's dog had gone crazy on the night they formed. Yet this was nothing when compared to the reaction of the local geese to the presence of the circles.

Chad noticed a large flock of some 100 or more geese feeding in a field some one kilometre from the formation. Once in a while they would take flight and head in its general direction. However, every time they approached the circles the whole flock would veer to one side or the other before regrouping to continue their journey. Never once did they pass directly over the formation. On each occasion this took place, Chad would crouch down to become as unobtrusive as possible, and once away from the circles the birds would fly directly over both people and vehicles, showing it had not been his presence that had prompted the birds to react in this way.[6]

Similar responses from animals and birds are constantly noted in association with ancient sites where magnetic variation, radiation and ultrasound anomalies abound. In fact, it was the observation of birds spiralling above a stone and earthen henge monument named Arbor Low in Derbyshire during the Dragon Project that re-confirmed the possibilities of ultrasound being a constituent of earth energies. Horses too have been observed clearly making detours around monuments such as stone circles when the easiest route would have been to pass directly through them.

According to Debbie's psychic material, infra and ultrasound is not just a by-product of the circle-making process, it is emitted at a low level by residue orgone present at both ancient sites and crop circles, and it is this that animals react to primarily. However, she also believes that their own biological compasses would sense increased levels of magnetic variation. Since this would have the potential to completely disorientate their own navigational systems, they instinctively avoid such locations.

The next step was obviously to establish whether a visitor to a crop formation would be able to distinguish

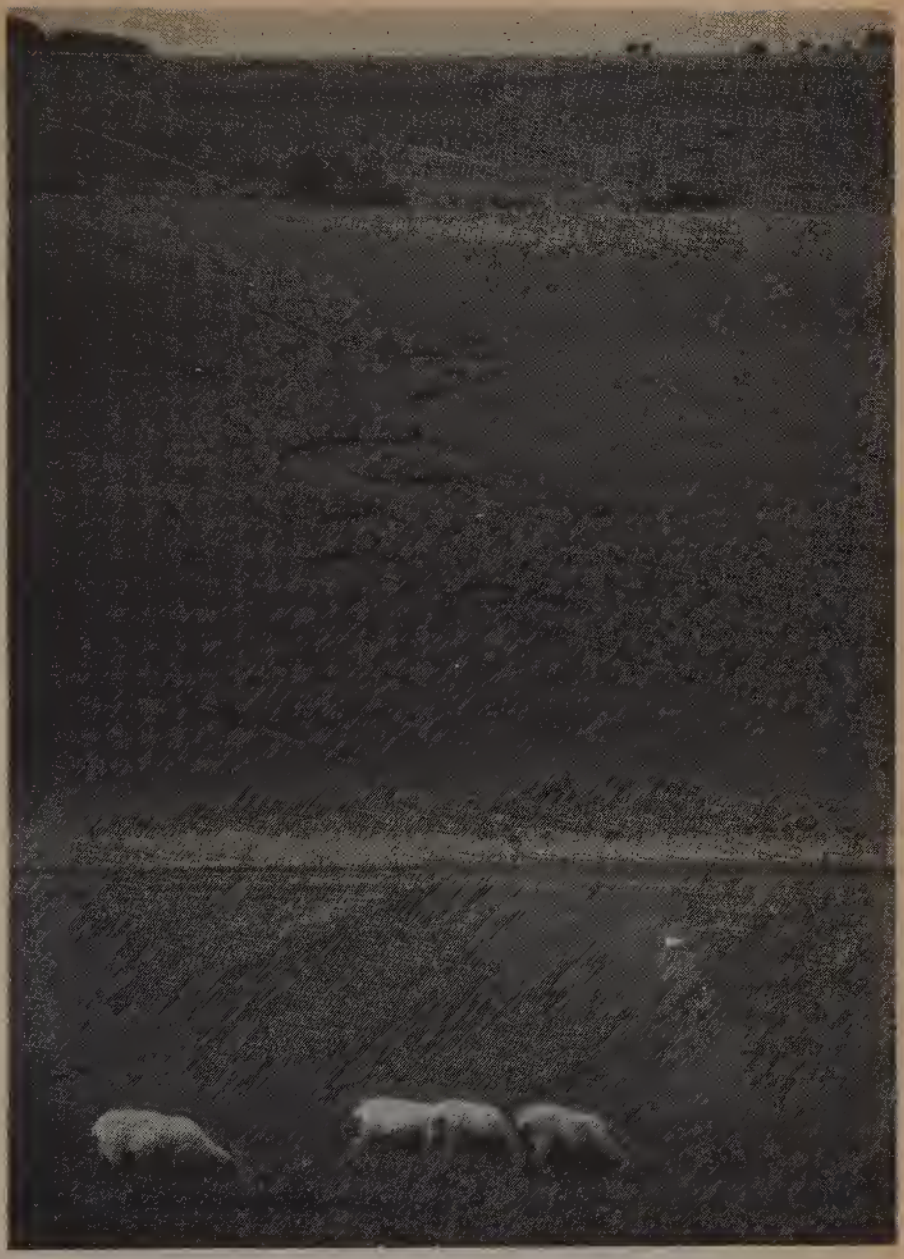


PLATE 22 The extraordinary landscape pictogram that appeared on Preshute Down, near Marlborough in Wiltshire, on 16/17 July 1992. Did the narrow, dead-ended tracks found nearby on the morning of its discovery indicate the frenzied reaction of animals to the circle-making energy? (photo: John Horrigan).

between the different concentrations of orgone energy. A realistic answer to this question is difficult, as different levels or concentrations of orgone may well be present in the same formation. The only guidelines I might suggest are simple, and involve the use of intuition alone. If a crop circle, or feature of a formation, feels right then there should be no problem. If, on the other hand, it feels distinctly oppressive, broody and uncomfortable then it could be your mind telling you that something is wrong. My suggestion would be to leave that particular site and move on to another, just in case it does contain deposits of DOR.

PLATE 23 The Arbor Low recumbent stone circle in Derbyshire. It was the spiralling flights of birds seen above this megalithic henge monument that re-confirmed the investigation of ultrasound as a component of the so-called 'earth energies' said to be present at such places (author's photo).

I would also recommend reading Wilhelm Reich's suggestions about the practical use of orgone energy accumulators, for he gave specific instructions regarding exposure to orgone radiation for medical and scientific purposes.[7] He advised spending only short durations inside the man-size accumulators, and strongly suggested that people do not sleep in them. Failing to follow his recommendations could result in the same symptoms experienced by Debbie in the Barbury Castle formation. So, for orgone accumulator, *read crop circle*.

I know all this may seem a little paranoid, but be warned. During the 1950s Reich discovered that OR could cure many illnesses including cancer, but he later realised that the proximity of DOR to living tissue could overdose its orgone potential and generate cancerous cells in mice.[8] Crop indentations are not all sweetness and light, just remember that.

11
The Age-old Ley Debate

It is a fact that *ch'i* was (and still is) considered by the *Feng-shui* geomancers to travel along 'secret arrows', their name for straight courses such as those formed by avenues or rows of trees, ditches, paths, stone walls, trackways, water courses, even lines of posts and railway lines; in fact, anything straight or in lines. All of these can become powerful conductors of the life-force.

With this in mind, the lines of least resistance apparently taken by orgone bioforms when moving to a secondary place of discharge, might help explain the dowsers' belief that crop circles form at the junction of ley lines, and why the energy involved has seemingly followed tramlines and other linear features. It may also provide us with a clue as to why some formations have been found to align with ancient monuments in the surrounding landscape.

Such linear courses of least resistance between man-enhanced and natural nodal points may also provide the answer to the age-old association between aerial light phenomena, seen in the guise of 'flying saucers' or UFOs, and alignments of ancient sites – ley lines as they are more popularly termed. As early as 1961 UFO proponents, such as Tony Wedd, the founder of the Star Fellowship, recognised an intrinsic link between the 'flight paths' of UFOs and alignments of ancient places. Often mysterious lights were watched following these lines of terrestrial force by Wedd and his followers. Unfortunately, he was only able to interpret this relationship in terms of interplanetary

visitors using leys for navigational purposes, but by applying the orgone hypothesis to aerial light forms and crop circles we can re-assess this material with a new perspective.

Wedd first made the link with ley lines after noting a statement in a book by Buck Nelson, a 1950s American UFO contactee (someone who claims direct communication with alleged alien intelligences), which claimed: 'The Space People tell me that the places where magnetic currents cross is comparable to a crossroads sign.'[1] This simple sentence made Wedd recall the findings of French UFO author Aimé Michel who had conducted a study of the intense wave of UFOs seen in the skies above France in 1954. Unexpectedly, Michel discovered that a great many of these sightings appeared to occur on well-defined straight courses, and then drop 'like a falling leaf' over 'sighting points' where two or more 'air lanes' converged.

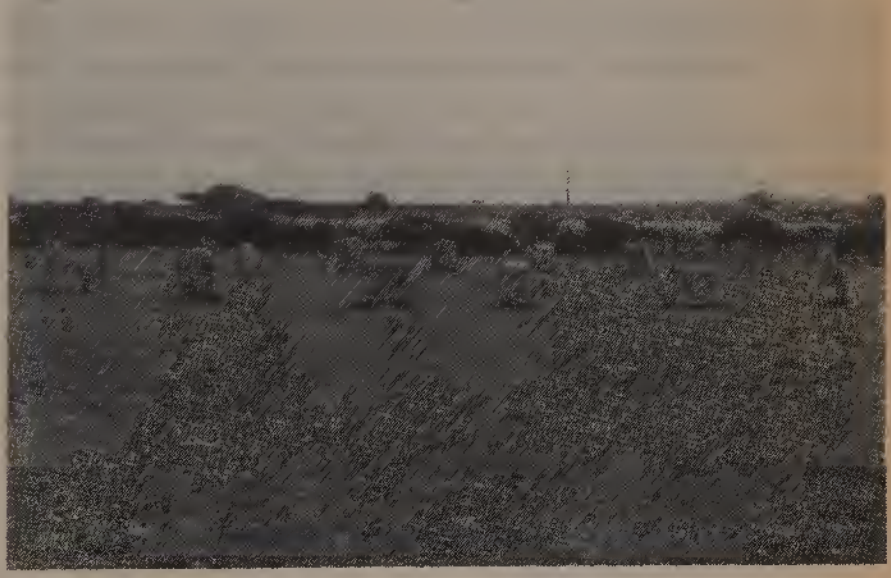


PLATE 24 The Merry Maidens stone circle in Cornwall, positioned adjacent to the corridor of ancient sanctity known as the St Michael Line. The regular breaks between the stones make the circular structure a powerful orgone accumulator (author's photo).

These geographical alignments he referred to as orthotenies, while the study of the apparent relationship between UFOs and terrestrial lines of force became known as orthoteny.

Wedd came to believe that the places where orthotenies converge were one and the same as the magnetic 'crossroads' spoken of by Buck Nelson's 'Space People', as well as the nodal points on the landscape where ley lines crossed. At such locations a prominent earthwork would invariably be found, strongly indicating that both ancient sites and ley lines were places of natural 'magnetic' energy, utilised by the UFOs in their downward descent.[2]

Despite his cliched view of UFOs Tony Wedd, who was himself a contactee, is accredited with having inspired a generation into studying everything from ley lines to earth energies, Glastonbury and new age consciousness *before* the advent of the 1960s hippy movement. Indeed, he is seen by some as the founder of the earth mysteries subject. Philip Heselton's books *Tony Wedd: New Age Pioneer* (Northern Earth Mysteries, Hull 1986) and *The Elements of Earth Mysteries* (Element Books, Shaftesbury, Dorset, 1991) are essential reading in this respect.

The association between UFOs, orthotenies and ley lines was a subject discussed in detail in an important earth mysteries work entitled *Quicksilver Heritage – The Mystic Leys: Their Legacy of Ancient Wisdom* written by Paul Screeton and published in 1974.[3] The book details the fascinating work of Tony Wedd and Aimé Michel before presenting the case for the relationship between leys, orthotenies and UFOs. Inevitably, Paul Screeton was forced to conclude that unless we fully understood the nature of the UFO phenomenon no definite answers could really be achieved.

Paul Screeton assimilated all available information and put forward various suggestions as to why UFOs seemed to be attracted to leys, quoting the sentiments of writers who had each made their own observations on the matter.

One, the mystic Frank Lockwood, who wrote many inspired articles in the 1960s under the name 'Circumlibra', had this to say in a 1969 article on ancient sites as 'etheric centres' of force:

> Unidentified objects appear to use these connecting lines [leys] and also seem to appear at certain times. I know there are extra-terrestrial beings who have a far wider knowledge of the forces surrounding the earth than any man on earth, but don't jump to the conclusion that all that passes between the [etheric] centres has a 'man from space' within, for a sudden outpouring of energy flowing above the level of the earth would show shape and colour on occasions. This phenomena could give rise to the dragons of old.[4]

It seems clear now that Lockwood's inspiration may just turn out to have some basis in fact.

I have to admit that some of this material seems just a little embarrassing to write about in 1992. UFOs exist, of that there should be little doubt, but my seven long years as a ufologist conclusively showed me that their appearances were in no way evidence of extra-terrestrial life, far from it. They were, however, strange and highly significant occurrences that desperately needed to be studied and understood in rational terms. However, I felt it important to cite the good work of people such as Aimé Michel, Tony Wedd, Philip Heselton and Paul Screeton, as they were on to the roots of a mystery that we are only now beginning to unravel for the very first time.

12
Lights of the Damned

The modern-day interest in the crop circle enigma began on Friday, 15 August, 1980, when the *Wiltshire Times* ran a brief report on the appearance of three simple circles of flattened crop found in a field lying below the gaze of the Westbury White Horse. After this time the circles phenomenon gained a steady pace in evolution and popular interest in the regions of Westbury and its environs, as well as in the neighbouring county of Hampshire. This was until 1983 when a sudden explosion in circle progression catapulted the subject to national media attention. From then on the crop configurations grew rapidly in style and design until the first landscape pictograms began to appear in 1990. These attained majestic perfection with the dramatic appearance of the first Alton Barnes formation in July the same year. Designs like the one at Barbury Castle in 1991 indicated that the remarkable evolution of the phenomenon was still on the increase.

It was quite clear however that the first crop circles of 1980 had been nothing new, and that single circles had been found in the Westbury area for some years. They had also been reported since the 1960s in association with UFO sightings, under the guise of 'landing traces' or the ill-named 'saucer nests'. Barry King and I investigated two swirled circles of barley at Wooburn Green in Buckinghamshire during 1977, although they had failed to impress us at the time (see Introduction).

I also have details of crop circles that were appearing with frequency in the Cotswolds between 1939 and 1946.

This information was given to me by a woman of integrity named Gwen Horrigan of Southend-on-Sea in Essex, whose son is my friend and colleague John Horrigan. It seems that during the war years she was evacuated from London to Kingham, just inside the Oxfordshire/Gloucestershire border. Here, between the age of six and 12, she quickly found herself leading a new lifestyle among a rural farming community who adhered to many ancient customs and superstitious practices unknown to children living in London.

Gwen said that throughout this period the fields were constantly planted with cereal crops to cater for war time demands, and on several occasions she and her young friends had come across huge flattened circles of varying sizes whilst out collecting or 'gleaning' fallen corn. Like modern-day examples, each had sharp cut-off edges and radial swirl patterns, always clockwise she remembers. Some were up to 50 feet across, while others were much smaller. They appeared most frequently on sloping land belonging to Slade Farm, to the south of an east-west track running between Kingham Hill School and Daylesford Hill Farm (SP260262), close to the woods of Whitequarry Hill. They were always considered a genuine mystery by local farmers, and villagers referred to them as 'fairy rings', despite their use of the *same* term to describe the circular discolourations of grass caused through fungi. A certain amount of superstition was attached to their presence, for the children would never step into them, just glean crops from their edges before moving on.

The association with the fairy folk is important here, as mysterious balls of luminosity, known locally as 'fairy lights', were often seen in and around the woods at Whitequarry Hill. Gwen said it was also common knowledge that these same woods were used at night by a local witch coven who saw this location as special in some way.

Gwen, who holds a highly responsible position in

society, also wished to point out that the Cotswold villagers would speak of an ancient power the land held, especially at the local prehistoric sites. These would have included the Rollright Stones, the megalithic stone circle three miles to the north-east of Kingham Hill, various barrows and tumuli in the immediate area, and a circular Iron Age earthwork named Chastleton Barrow Camp. This can be found on the top of a ridge, a mile and a half north of where both the crop circles and lights appeared. Interestingly enough, a straight track still runs down through the fields from the earthen fort for a distance of just over a mile, before curving to the right beyond Whitequarry Hill.

Sceptics might doubt the research value of an account over 45 years old, remembered by a woman from her childhood. However, I scanned the records for any possible confirmation of her words and discovered that one of the only documented cases of a circular indentation appearing in Britain prior to 1980, stemmed from the village of Evenlode, Gloucestershire, *not three miles* from Whitequarry Hill, and just two miles west of Chastleton Barrow Camp. *The Evesham Journal* carried a news-story in its edition of 8 June, 1960, concerning two perfectly formed concentric rings of flattened crop, one 23 feet across, the other 16, which appeared one inside the other. They were found during the early morning of 3 June in a meadow halfway between Evenlode and Chastleton by the farmer, Bill Edwards of Poplars Farm, who was out tending sheep. He had never seen anything like them before. They were so perfectly round, he said, it was as if a giant stamp had come down and left a deep imprint. The long grass had been pressed so flat that it looked like a heavy waggon had made precise six-inch wide bands without marking anywhere else, and yet their remoteness ruled out the possibility of a logical explanation. A local reporter also witnessed the rings first hand and later said it was as if they had been drawn with a giant pair of compasses.[1]

I was subsequently able to interview Bill Edwards, who has now retired, as well as an elderly lady named Ethel Wood of Evenlode who worked on a local farm at the time and clearly remembers visiting the double ring formation. She said they became quite a local attraction, much like the crop circles of today, which have returned in recent years to the Chipping Norton area, just four miles east of Whitequarry Hill.

The area of the Cotswolds that incorporates the Rollright Stones complex of megalithic sites is known to be an intense region of paranormal activity. This is shown by the findings of Paul Devereux's Dragon Project, which focused much of its attentions upon this region. In his book *Earth Lights Revelation* he cites the tradition of a light phenomenon, often blood-red in colour, seen in the area between Chipping Norton and Burford since at least the turn of the century and known locally, simply, as 'The Light'. It would appear to have haunted a road on a ridge above Shipton-under-Wychwood, some five miles south of Whitequarry Hill.[2] My own research in 1979 also revealed that mysterious light phenomena had been commonplace in the Cotswolds for hundreds of years, either as 'fairy lights' or, more recently, as UFOs.[3]

Aside from these cases in my own files, Terence Meaden has recorded many examples of crop circles predating the 1980 revival, including one from Aberystwyth in West Wales during 1936, and another from Kent in 1918. Ralph Noyes has also received a personal communication from a woman whose husband came across circles whilst farming in Hampshire some 40 years ago (around the 1940s). She claimed that when they did appear, the superstitious country folk would not hand reap them, fearing they were 'uncanny and of devilish origin.'[4] This reaction bears out the statements of Gwen Horrigan concerning the circles found on the Oxfordshire-Gloucestershire border during the very same period.

From these early accounts it seems clear that until comparatively recently rural farming communities treated the

presence of crop circles with the utmost caution, and saw their formation not as acts of God, but as the work of infernal spirits. Why exactly, we can only guess, although I suspect this was as a result of the ill effects experienced by visitors to circle sites.

This brings me to the extraordinary account of the so-called mowing devil cited in a little-known Hertfordshire pamphlet dated 1678, which could be the oldest recorded account of the circles phenomenon. The publication's full title is an adequate description of its contents:-

> THE MOWING DEVIL: OR, STRANGE NEWS OUT OF HARTFORDSHIRE
> Being a True Relation of a Farmer, who Bargaining with a Poor Mower, about the Cutting down Three Half Acres of Oats: upon the Mower's asking too much, the Farmer swore That the Devil should Mow it rather than He. And so it fell out, that very Night, the Crop of Oat shew'd as if it had been all of a Flame: but the next Morning appear'd so neatly mow'd by the Devil or some Infernal Spirit, that no Mortal Man was able to do the like.
>
> Also, How the said Oats ly now in the field, and the Owner has not Power to fetch them away.
>
> Licensed, August 22nd 1678.

The existence of this pamphlet was brought to the attention of UFO author and crop circle expert Jenny Randles by Betty Puttick, the editor of a 1970 edition of *Hertfordshire Folk Lore*, a book originally compiled by W.B. Gerish at the beginning of the century.

The text elaborates in a prosaic manner the statements of the front cover. It tells of a farmer who refuses to pay the price asked by a neighbour to reap his crop, and so that very night a strange fire is seen to illuminate his field of oats. Upon approaching the area in question the farmer discovers circular areas of perfectly flattened or 'mowed' crop, in a manner we can only presume fits the general description of circles today.

FIG. 3 Is this the earliest recorded reference to the crop circle enigma? Here we see the wood-cut that accompanied the 1678 pamphlet on the so-called mowing devil of Hertfordshire, an infernal spirit accredited with having cut down crops in a circular fashion amid strange nocturnal fires.

The woodcut accompanying the pamphlet shows a small impish figure meticulously 'mowing' flat a circle of oats in concentric bands with a scythe. Beyond the fallen crop are tongues of flame representing the infernal fire seen in the field whilst the mowing devil was at work.

Certain conclusions can be drawn from the existence of this single pamphlet. Firstly, if such an incident did take place, and I see no reason to doubt its authenticity, then it implies that more than one circle appeared in a Hertfordshire field one night in August 1678. The farmer was drawn to their presence by a mysterious luminosity in the crop, leading him to accredit their formation to an evil spirit known as a mowing devil. He considered their presence a misfortune brought about by his failure to pay the neighbour, and the title's last statement about the oats lying in the field untouched, while the farmer 'has not Power to fetch them away' may also be important. Is it

possible that the farmer was struck down by illness after entering the circles?

A name like 'mowing devil' would indicate that a mischievous spirit of this title existed in folklore beforehand, and was an accepted phenomenon known to cause grief to farmers by visiting their fields at night and striking down crops. Until comparatively recently the trolls of Norway were likewise made scapegoats for all manner of mischief occurring in remote farming districts. All this points to the fact that crop circles were frequent occurrences in Hertfordshire before 1678, and that, like those in Hampshire during the 1940s, they were also seen as bad omens.

I can go further on this topic. For the apparent tendency to blame the mysterious appearance of crop circles and strange lights on infernal spirits such as the mowing devil or the fairy folk opens up new doorways to archive material not previously brought into this debate.

Gwen Horrigan is quite certain that the crop circles she saw at Kingham Hill were known locally as 'fairy rings', and that the dancing luminosity seen in the same vicinity was referred to as 'fairy lights'. If so, then just how many accounts in folklore mask bastardised versions of mysterious light displays associated with crop circle formation? Let me give you two examples from Wiltshire, both culled from the annals of seventeenth-century antiquarian John Aubrey, who was one of the first people to bring to public attention the marvels and mysteries of Avebury and Silbury Hill.

It seems that in 1645, 23 years before the mowing devil account, John Aubrey came across stories linking the fairy folk to a grassy mound upon Hackpen Hill, above the position where the crop formation appeared in 1991. He was told by an elderly gentleman named Ambrose Browne of 'a hinde [that] goeing upon Hack-pin with corne' was led a merry dance by the fairies to the village, for it was firmly believed these elven spirits inhabited the location. It was also said 'a shepherd of Winterbourne

FIG. 4 Fairy rings marked the place of gathering of the fairy folk, while the knolls or tumuli formed their places of habitation. Despite the commonly-accepted view that these rings were circles of grass discolouration caused by fungi, there is now evidence to show that the same name was applied to crop circles until well into this current century.

Basset' went upon Hackpen Hill and reported that the ground did open up and he was taken into 'strange places' underground, where music was being played on viols and lutes. Nothing good came of the shepherd's visit to the fairy mound, for it was said that 'never any afterwards enjoy themselves.'[5]

What on earth happened at Hackpen Hill for the local people to conclude that this place was the domain of the fairies? Strange lights dancing about at night? Fairy rings in the form of crop circles? And what of the experience of the 'hinde' and the poor shepherd – what did they stumble upon? We have no way of telling today, but the main importance in citing this account is to show that, as far back

as the seventeenth century, Hackpen Hill was considered a place of supernatural manifestations seen in association with the fairies of folklore.

The second story concerns a Mr Hart, who was apparently Aubrey's schoolmaster at grammar school and lived in a small village named Yatton Keynell, just outside Chippenham in Wiltshire. Mr Hart became convinced of the reality of the fairy folk after an extraordinary experience upon 'the downs' beyond Chippenham in 1633 or 1634. He told his pupils that crossing the downs at twilight one evening he chanced upon a 'fairy ring' in which a number of fairies were going round and round, singing 'and making all maner of small odd noyses'. Upon his approach they were said to have pinched him all over 'and made a quick humming noyse all the time.'

Enthused by his schoolmaster's remarkable account, Aubrey and his 'bedfellow Stump' walked across the downs some nights later hoping for a repeat performance from the fairy folk, but unfortunately they were to come away disappointed. The antiquarian reported that 'we saw none of the elves or fairies. But indeede it is saide they seldom appeare to any persons who go to seeke for them.' And these were his last words on the matter.[6]

Despite Aubrey and Stump's disappointment, it is clear that Mr Hart encountered something very unusual whilst out on the downs beyond Chippenham. Was the 'fairy ring' a forming crop circle, the fairies themselves some sort of accompanying light phenomena, and the 'small odd noyses' and 'quick humming noyse' upon his approach', the sound discharges reported in association with circle appearances? Mr Hart being 'pinched all over' seems a classic example of the tingling sensation often reported during UFO close encounters and by those sitting inside man-sized orgone accumulators. So did the schoolmaster chance upon a discharging orgone bioform? We shall never know, but it is as well to remember that the downs beyond Chippenham, spoken of in this account, are likely to have been the North Downs between Calne

and Avebury, territory that has become the centre of the modern-day crop circle enigma.

There is good evidence to suggest that crop circles have been around in one form or another for a long time indeed, but for just how long? And why the sudden dramatic evolution during the 1980s and 1990s?

Ever since her bad experience in the Barbury Castle formation in July, Debbie has firmly believed that the dramatic rise of crop circle appearances since 1980 is purely the latest phase of a progressing cycle begun in the 1950s, 1960s and 1970s with the huge increase in what we refer to as UFO sightings. She does not fully understand this cycle, but feels it involves both man-made and natural factors, including an increase in sunspots and solar radiation reaching the upper atmosphere. As sunlight regulates the production of orgone in living matter, and this in turn collects in the upper atmosphere, it has meant the creation of an extraordinarily high level of orgone bioforms. The knock-on effect has been a sharp increase in visible sightings and surface impacts which often feature crop circle formation. How long this trend will continue she cannot be sure, although she feels the Circlemakers will be around for some while yet.

Debbie also believes this increase in orgone bioforms is partially due to a sharp rise in methane (CH_4) collecting in the upper atmosphere.[7] This organic gas, a low order hydrocarbon, occurs naturally in the vicinity of marshes and swamps, where it is produced by decaying vegetable matter. If not liberated into the atmosphere it remains tightly compressed in pockets and is artificially released to form so-called natural gas. It occurs in coal deposits and is often detected in mines, where it is known as 'fire-damp' due to the explosive nature it possesses when mixed with air. Debbie believes that as an organic gas it acts as an efficient cage to trap and concentrate orgone radiation, both at ground level and in the upper atmosphere.

I pointed out that Reich found that decaying organic matter possessed orgone-producing bions, and that

strange lights have long been associated with marshes, swamps and churchyards. Under the names *Ignis Fatuus*, meaning 'foolish flame', or Will-o'-the-Wisp, rational scholars of the past have always viewed these intense light sources seen over marshy areas as the result of the spontaneous combustion of decomposed matter. To the more superstitious these 'dancing lights' were usually seen as the lanterns of elves and fairies ready to lead lone travellers astray, should they decide to follow one. Such lights were often said to possess the ability to transform themselves into the likeness of a beautiful girl or a crock of gold in order to lure their victims into the swamp. In Britain these ghost lights went under a variety of curious names according to the tradition most prevalent in any particular region. These are known to have included – Jack o' Lantern, Jenny Burntail or Greenteeth, Joan o' the Wad, Spunkie, Pinket and Peggie with th' Lantern.

Debbie shook her head. 'No, they are not caused through the *ignition* of marsh gas, they are light manifestations of intense orgone produced and intensified by large pockets of methane gas. I bet you they are regularly seen by workers on North Sea gas rigs, who dismiss them as the result of long shifts and over-tiredness.'

I wasn't sure about that. However, flickering lights have long been reported by coal miners working in tunnels deep underground. They are believed to be the restless spirits of dead companions and are given the name 'corpse candles'. Others have seen them as the manifestations of elemental spirits known as 'Knockers'.

If her words prove to be correct, then it implies that Will-o'-the-Wisps are in fact terrestrially-produced bioforms and that, due to the increased orgone potential created by the methane presence, marshes, swamps, even churchyards, may be seen as powerful nodal points upon the earth's surface. They should therefore be watched in association with the distribution of the crop circle phenomenon.

This understanding of terrestrial orgone deposits also

FIG. 5 This is Jack o' Lantern, one of the many curious names given to earth lights in England. Generally, such phenomena was associated with churchyards, marshy areas and swamps where trapped methane appears to produce both orgone radiation and light emissions.

suggests that secondary nodal points most frequently used as places of impact by atmospheric bioforms will have produced light phenomena, both in the past and in the present day, because of their natural ability to store reservoirs of orgone energy. In simple terms this means that many circle sites are likely to possess a long tradition of light occurrences, seen in the past as supernatural

manifestations, probably attributed to the presence of infernal spirits or the fairy folk, and seen in the present day as UFO experiences (See Appendix I for a further account of the relationship between circle sites, supernatural manifestations, folklore and local place-names).

Should this be so, then it would go some way to explaining why the extraordinary UFO encounter experienced by Joyce Bowles and Ted Pratt in a dark country lane at Chilcomb, Hampshire, during November 1976, should have occurred in an area of intense circle appearances, aerial light displays, trilling noises and assorted tumuli. For at the end of the day they would all appear to be strange bedfellows with a common origin.

13
How did it all begin?

More controversial still was Debbie's suggestion that ancient man was fully aware of every aspect of the crop circle phenomenon, including the accompanying light manifestations and physical effects. The progressing solar and atmospheric cycle governing the development of the enigma today was, she feels, also present during the period between the rise of the Neolithic culture around 4500 BC and the decline of the Wessex Bronze Age culture around 1350 BC.

Up until the demise of the Mesolithic culture of Europe between 5000 and 4500 BC early man had been a hunter-gatherer, following the migrating cycles of animal herds, setting up temporary settlements for limited periods before moving on again. After this time Britain was introduced to a new lifestyle involving permanently settled communities and shaping the land for agricultural and ceremonial purposes. These people began constructing monuments such as huge stone circles, standing stones, chambered barrows and dolmens, many of which were astronomically aligned or orientated upon prominent solar, lunar or stellar events in the calendar year. A great many were also aligned in relation to each other, a conclusion archaeologists such as Aubrey Burl are beginning to accept, and these sites formed an overall arrangement on either a local or regional basis.

It is clear that the Neolithic and Bronze Age races, like many primitive cultures today, were very much in tune

with the seasonal cycles and natural qualities of the environment in which they lived, a knowledge they had to possess in order to survive. I have attempted to demonstrate this fact by showing that they constructed monuments of earth and stone to act as accumulators of natural energies, synonymous with the *ch'i* of the Chinese geomancers and the orgone radiation discovered by Wilhelm Reich.

Debbie wanted to take the matter further by suggesting that Neolithic man became aware of natural nodal points upon the earth's surface not just through geomancy but through the appearance of both crop circles and light manifestations. Such blatant signs would not have been ignored in a primitive society where omens and portents governed the actions and movements of every-day life. Recognising the potential power of such locations through circle-related events would mean it being 'roped off' from open inspection and preserved through the construction of a monument of some sort. I suggest this is likely to have been a circular earthen henge, a mound or a standing stone. It would then act as a symbol to outsiders that this place was sacred, and thus out of bounds to the curious.

Debbie also considers that the so-called cup and ring marks found carved into standing stones, kerb stones and rock faces associated with prehistoric monuments, are representational images of not just crop circles, but also the concentric rings and lines of force made by orgone and seen clairvoyantly as bands or lines of coloured light upon the landscape.

There are many beautiful examples of carved megalithic stones still in existence. Most depict concentric rings linked with lines, some with hollowed out 'cups' or indentations in their centre. Among this ancient art are clear representations of what we might today refer to as crop formations with circles, spurs and halos, such as those that appeared in Hampshire during the 1990 season.

Most carved megalithic stones belong to a particularly early date, approximately between 4500 and 2000 BC, and

PLATE 25 Are these prehistoric representations of crop circles and energy lines? Seen here is the Long Meg standing stone near Penrith in Cumbria. With its enormous accompanying stone circle it stands upon the Belinus Line of ancient sanctity and is inscribed with concentric rings in the megalithic cup and ring style (author's photo).

have been found only in certain areas of the British Isles. These include the Orkneys, the Scottish Western Isles, the Boyne Valley of Ireland, West Wales and the north of England. They are very rare in other parts of the country, although this does not mean they did not exist in these areas. Artistic and symbolic imagery of this kind was probably painted on wood, in caves or upon the standing stones themselves.

The Bronze Age culture of 1600 BC onwards left behind very few petroglyphs in stone. Instead their artistic abilities were channelled into the design of metal objects such as swords, breast plates and personal items of adornment. Their artistic styles show little similarity to the crop circle formations, and yet it was this culture who built the

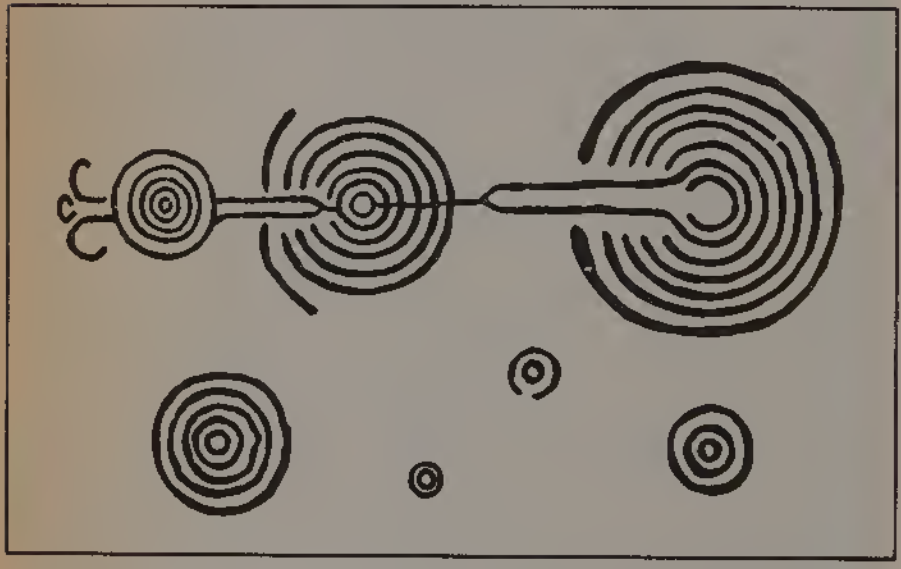


FIG. 6 Rock carvings taken from the *Archaeological Journal* of 1901. The first design shows cup and ring markings from Cochno, Scotland, looking remarkably like British crop circle formations. The concentric rings are cup and ring designs from Auchintorlie, Scotland. Their similarity to the ringed crop circles of today should not be ignored.

final phases of Stonehenge and left as a legacy the hundreds of tumuli scattered across the Wessex landscape. Many of these cemetery groups, as they are known, cluster around Stonehenge and consist of several separate types of mound, including bell barrows, bowl barrows, disc barrows, pond barrows and round barrows. Most of them were constructed between 1600 BC and 1350 BC – this later date being calculated through the discovery in the barrows of Egyptian faience beads dating from the reign of the Pharaoh Akhenaten, the so-called Amarna period of ancient Egyptian history.

Crop circle researchers such as Busty Taylor have noted the great similarity between the shapes and sizes of the often ringed circular mounds and the crop circles in the same area, especially around Stonehenge. The late F.W. Holiday in his enigmatic book *The Dragon and the Disc* also pointed out the obvious correlations and similarities between the Bronze Age circular monuments, the UFO phenomenon and age-old legends of fiery dragons seen in the sky. I know it could never be proved one way or another, but Debbie, like so many other psychics, firmly feels that the Bronze Age culture was familiar with both terrestrial and atmospheric light manifestations, as well as crop circles and earth energies.

More curious still was her belief that at the tail end of Wessex's Bronze Age culture, assumingly around 1350 BC, there was a dramatic build up and rapid evolution of crop circles in the fields of Wiltshire and elsewhere, just as there is today. To these ancient peoples such portents would have been seen as omens and signs of approaching catastrophe and change. What came at the end of this alleged cycle is impossible to say. Some archaeologists would argue that around this very same period the eruption of a volcano upon the Mediterranean island of Thera resulted in climatic alterations that brought about the demise of the European megalithic-building Bronze Age culture in just two generations. There is, however, little evidence to support this view at the present time, and the

PLATE 26 Did the builders of Stonehenge see prehistoric crop circles as portents of coming change? This most famous of all Bronze Age monuments is surrounded by barrow cemeteries that have become the focus for the circles phenomenon in recent years (author's photo).

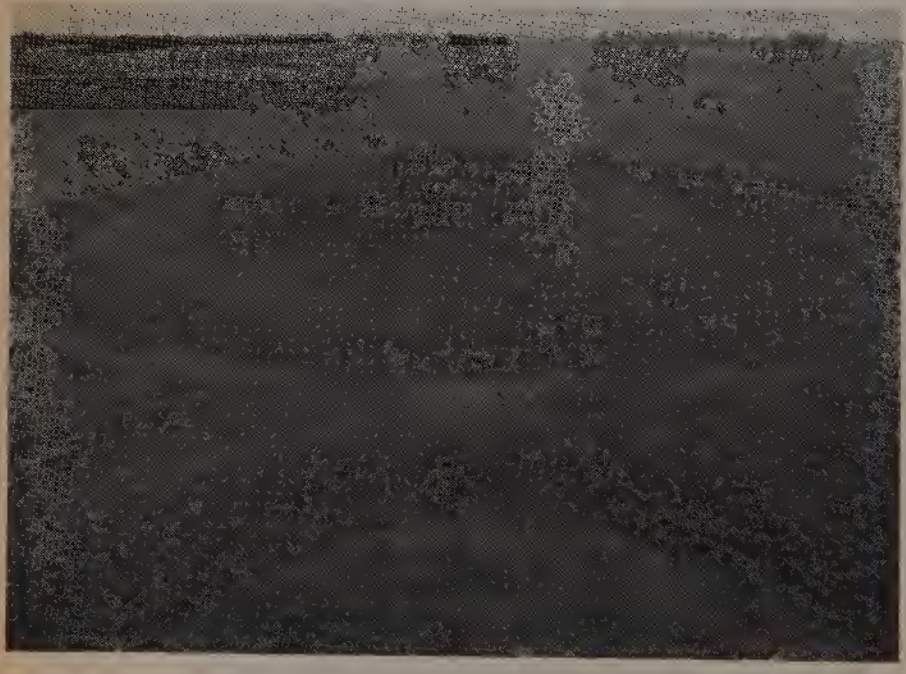


PLATE 27 One of the saucer-shaped barrows in the Bronze Age cemeteries that surround Stonehenge. Were these tumuli originally constructed to mimic the shapes of crop circles and earth energies as psychics believe? (photo: Busty Taylor).

calculated date for this event has recently been pushed back from 1400 to 1500 BC, taking it away from the time period referred to by Debbie in her psychic information.

Yet even accepting these tantalising views, one major question remained unanswered – why such an intense concentration of circles in Wessex alone? The solution, Debbie decided, could be put down to four main reasons – an undefined irregularity in the atmosphere above Wessex, the media attention centred upon the area, the intensity of ancient monuments (the highest in Great Britain), and the very nature of the Wessex landscape itself. She feels that crop circles favour areas where the agricultural field systems have remained relatively unchanged for thousands of years. If such areas are still in regular agricultural use and suitable ancient sites are located nearby, then they will prove to be ideal locations for the appearance of crop circles.

You have only to take an Ordnance Survey map and study the areas around Alton Barnes, Barbury Castle, Preshute Down and Ogbourne Maizey to see evidence of early field systems, dykes, ditches and indistinguishable earthworks that almost certainly date back to the time of Wessex's late Bronze Age culture. For instance, the final few miles of the Ridgeway weaves its way through a region of intense crop circle distribution, passing such locations as Barbury Castle, Hackpen Hill, Avebury Down, East Kennet, Lurkeley Hill and, finally, East Field, Alton Barnes. Can it be a coincidence that this ancient trackway comes to a halt in probably the most important location for crop circle formation in Britain?

It almost seems as if the orgone bioforms may be utilising hill-top sites clustered along the Ridgeway as points of impact. This seems particularly so of the Neolithic causewayed camp of Knap Hill, where the luminous column was seen to descend and break up into rays of light by Rita Goold and her friends during the early hours of Friday, 12 July, 1991. I found it intriguing that the main breach in Knap Hill's bank and ditch causeway is on its

southern side, precisely in the direction of East Field.

Other major formations have appeared close to the Wansdyke, a curious defensive ditch that slices through the Wiltshire countryside, passing along its course such familiar circle sites as Bishop's Canning, Morgan's Hill and Lockeridge Dene. With its mass of prehistoric sites, ancient trackways, 'Celtic' field systems, undulating downs and steep escarpments, Wiltshire is perfect crop circle country.

14
Wielding the Wild Wind

Sitting next to a lake one day, Wilhelm Reich picked up a hollow tube and stared through it at the rippling waters before him. After a few seconds he was intrigued to see the wind-ripples upon the surface changing course. He took away the long tube from his eye, and the ripples returned to their original motion. He returned it to his eye and, upon looking again, was amazed to see that they had changed direction once more.

After careful deliberation Reich deduced that linear vessels such as tubes act as focuses to allow a direct particle link with sources of orgone, like that which gathers above the surface of a lake. He decided he could suck in or push out orgone using this process.

Reich got to work. He gathered together different hollow tubes of varying sizes, then bound and mounted them upon a pivoting turn-table so that the resulting contraption looked like a rocket launcher. That was it, there were no fancy scientific dials and no instrumentation.

When it was unveiled in 1952 at Orgonon, the 280-acre Reich Institute at Rangeley, Maine, he announced to his fascinated staff that the device was to be used to draw off excess orgone from the atmosphere. However, it would have to be earthed, so he attached thick cables to the ends of the tubes and inserted them into a water source at the bottom of a well.

I am not sure quite what Reich expected when he first focused the cloudbuster upon the open sky, but whatever it was, the actual results were somewhat spectacular. Not

only did it draw orgone down from the sky, it also made the atmospheric levels fluctuate, dissipate or change potential, severely affecting local climatic conditions. In short he found he could control the weather.

Cloudbusting came easy. To disperse a cloud all he needed to do was aim it at its centre, and the tubes would reduce its orgone potential, hence its ability to hold water in vaporised form. By aiming the cloudbuster to one side of a cloud Reich found the orgone level was disturbed and the cloud would immediately enlarge to fill the new space. This increased its orgone potential and thus its ability to carry water vapour. Repeat the process again and again and the cloud would be unable to hold the volume of water any longer, so it rained.

Time after time Reich was able to repeat his experiments, busting clouds and making rain. Ultimately the cloudbuster acted in the same capacity as an oak tree does to lightning and an ancient site does to discharging orgone bioforms. Yet, as Constable worked out in the late 1950s, pointing hollow tubes in the air was not the only means of cloud dissipation. You could just stare up in the air and bust clouds by pure thought alone, meaning that there was a clear and direct relationship between the human mind and the orgone potential governing the continuation of cloud formations. He concluded that the eye socket acted as a focus for pulling orgone downwards. This I would contest, believing that we are dealing here with the subtle form of mind over matter known today as non-locality. For although the tubes allow a drawing off process to take place, it is helped dramatically by the activation of orgone produced in our own bodies.

Reich demonstrated that man could affect the weather, simply by interfering with the orgone potential of the atmosphere and artificially drawing it towards a point of discharge on the ground. Debbie also now spoke of a strong relationship between orgone, crop circles, ancient sites and weather control, and with this I knew I was on firm territory.

For there is an old saying among archaeologists which states that when a new excavation is started it will always rain. Even older tales recorded in folk tradition speak of retribution in the form of thunder, lightning, hail and rain on those who try to dig up or damage ancient sites, such as barrows and tumuli.[1] Legends also speak of witches and wizards being able to conjure 'fierce storms, . . . hail and wind, or violent thunder and lightning' at places of ancient power such as stone circles or standing stones. Indeed, the whole image of the supernatural is stereotyped by the cliched presence of lightning and thunder on a cold dark night.

There is an intrinsic link between man, weather and ancient places, and with a new back drop of orgone as the source of terrestrial energy, some quite startling revelations begin to emerge.

If we take prehistoric monuments as places of orgone accumulation, then it seems reasonable to suggest that the presence of people at a site can unbalance its energy potential, causing the release of orgone. This will result in an immediate ionisation of the air, leading to either a thunderstorm, rain or a wind squall. How exactly such a process works I cannot say, although if we accept such an idea then it goes without saying that the priest-magicians of the Neolithic and Bronze Age cultures would have been aware of this association.

Tom Graves in his classic work *Needles of Stone* speaks much about weather control and its connection with both orgone and places of ancient power.[2] The book convincingly demonstrates that the regions in Britain with the highest concentration of stone circles suffer least from thunderstorms, suggesting therefore that prehistoric monuments were actually constructed with weather control in mind. It describes standing stones as earth acupuncture needles drawing down or pushing out positive and negatively charged ions, whilst accompanying barrows or henges act as organic energy accumulators, collecting and then disgorging their potential in association with natural

cycles.

Man's interaction with ancient sites appears to affect its fine balance of orgone potential, and when this occurs some form of localised weather change takes place. It is a natural progression, therefore, to suggest that through controlled ritualistic activity Neolithic and Bronze Age shamans almost certainly used such places to affect the weather.

In 1982 I became so intrigued by the possibility of ritualistic weather control at ancient sites that I took a group of Earthquest members to the secluded Nine Ladies stone circle, located in woods near Birchover in Derbyshire. The idea was to conduct a seasonal ritual meditation inside the ring of stones at dawn on Sunday, 1 November. This date corresponds with the old Celtic cross-quarter day of Samhain, a time when dowsers and psychics believe that great changes occur in the energies present at ancient sites. The real purpose of the event was to try and make the stone circle discharge its built-up energies, through mental interaction at the exact moment of sunrise.

The day came, and before dawn seven weary figures left the rented house and made their way across the bleak terrain of Stanton Moor in thick fog, eventually finding the stone circle in the half light of the early morning.

The air was perfectly still, but by the time we had made a circle inside the ring of stones and begun the ritual meditation, the fog had retreated somewhat. In the 20 minutes that followed, creative visualisation was used to activate the site's assumed energies. This was seen in the mind's eye as swirling light spiralling around and around, gradually forming itself into a cone of blue-white light that stretched high into the air. In questing lore it is believed that simply by visualising the supposed energies present at a site, it will actually trigger them into responding in a similar motion through non-locality.

As the visualisation came to a crescendo a ferocious

wind suddenly whipped up out of nowhere, totally engulfing the circle and surrounding tree-line. It quickly grew with intensity until I had to shout to make myself heard. This acted as a further impetus to the climax as the wind increased in force until it became difficult to stand up without swaying about. At that moment I reached the final stage of the pre-planned meditation, where I told those taking part to see the ground tremble through the discharge of energies, and it almost did!

But then, as quickly as it came, the freak wind ceased abruptly and once more the site became calm and silent. The whole experience lasted for around 45 seconds, and most important of all, it appeared to be *only in the vicinity of the circle*.

With the visualisation over, those present exchanged their views on the matter. Not one considered the freak

PLATE 28 Members of the author's Earthquest team before a dawn meditation at the secluded Nine Ladies stone circle in Derbyshire. It was here on 1 November, 1982, that they experienced an unaccountable wind squall at the moment they 'discharged' the site's energies (author's photo).

wind to have been a mere coincidence. There was no wind before or after the meditation, just a mild breeze some 15 minutes after sunrise. Since the purpose of the ritual act was to cause an energy discharge in the hope of producing physical and/or psychical effects, it was concluded that the freak wind had been a product of our actions.

Only later was I to recall references to this precise type of energy discharge in Tom Graves book *Needles of Stone*, and it is worth quoting his actual words on the subject:-

> A side-effect of this (energy discharge and weather control) is that since high charge moves off a point as an 'electric wind' – a vertical 'wind' in this case – a conductor 'spraying' a high charge into the sky would send up a charged air-stream as well. This air stream will carry up with it a fair amount of dust, grit, bits of leaves and so on, all of them becoming charged by the 'wind' in the process.[3]

Could this electrical wind cause a violent upward air current of the sort experienced by the Earthquest group at the Nine Ladies that day in 1982?

I summed up my views on the matter in an article that appeared in *Earthquest News* No 6, published in 1983, by saying:

> If our conclusion is correct then it means that the interaction of the human consciousness with a stone circle in the form of rigid preparation and meditation will, under the correct conditions, produce an apparent energy discharge – an effect brought about by the release of kinetic energy stored, captured and generated by the configuration of the stones.[4]

That energy now appears to have been orgone, the power source we believe to be behind the formation of crop circles. Was it possible therefore that when a dense orgone mass from the atmosphere impacts with the earth's surface and a massive dissipation takes place, a localised vertical wind of this same nature is sometimes

produced?

Evidence of just such a vertical wind has been reported in cases of eye-witness accounts of circles, either seen forming in broad daylight or found later after unusual meteorological occurrences. For instance, in late July or early August 1983 a man named Melvyn Bell from Keevil, Wiltshire, was out horse-riding at dusk along an east-west running valley on Littleton Down, below Cheverill Hill. His interest was suddenly drawn to frenzied activity going on in a wheat field some 60 yards in front of him. He then saw, quite simply, a 30-feet circle being flattened before his very eyes. No noise was heard, but what seems most revealing is that it was accompanied by 'dust, dirt and light debris spiralling into the air.'[5]

Mr Bell later described the cause of the circle as a 'stationary whirlwind', so did he witness a vertical wind produced by a discharging orgone bioform, in this case unseen by the human eyes? Was it the same sort of phenomenon we induced at the Nine Ladies stone circle in 1982? If so, then I believe this 'stationary whirlwind' was not the *cause* of the circle, merely a *by-product of the actual circle-making mechanism*.

Another eye-witness account that seems to be directly relevant to this debate is the case of Roy Lucas, a farm worker from Avebury Trusloe, two miles west of the Avebury megalithic complex.[6] Around 7.15am on 16 June, 1988, he was busying himself cutting the verges near the village when his eyes were drawn to what appeared to be a 'puff of smoke' some yards in diameter rising upwards from a field of wheat. Upon reaching a height of 15 feet it billowed about and span rapidly, its centre appearing as a dense grey mass. Then, without any further notice, the vortex of thick 'bonfire smoke' merely dissipated on the spot. A few minutes later another very similar phenomenon occurred elsewhere in the same field. Curious now, Mr Lucas went to investigate but found no evidence of fires or any other explanation. Five minutes later the same thing happened again, this time the other side of the field

boundary.

The air at the time was relatively humid and the sky was overcast. Despite the term 'bonfire smoke' used to describe the dense column, it was said to have been more like a vertical cloud of water vapour or mist than anything else. Although these strange occurrences may not at first seem connected with the circles debate, their importance lies in the fact that just two hours later two single circles were found in barley only 300 yards west of the field where the thick columns of 'bonfire smoke' were seen by Mr Lucas.

More significantly, in 1989 the Circlemakers visited the actual field where Roy Lucas witnessed his columns of rising 'smoke' the previous summer. From the middle of May onwards up to 28 circles of different sizes and configurations were to be found here, including two quintuplet sets and a large number of smaller examples referred to as 'grapeshot' – tiny circles of perfectly-flattened crop often only two to three feet in diameter.[7] This, I believe, shows the field's already existing potential as a place of discharge for incoming orgone masses. There has to be a possibility that what Roy Lucas witnessed was the final stages of orgone discharges, which under different circumstances would have laid the crop flat to create circles of the sort that turned up at the very same location the following season.

This type of 'vertical wind' has marked similarities to the meteorological solution to crop circles put forward by Dr Terence Meaden, who is an academic physicist by profession. Dr Meaden's exhaustive 12-year search for an answer has led him to conclude that a circle formation 'involves the descent of an energetic vortex from the atmosphere, a vortex of air which is ionised to the point at which it is better regarded as a species of low-density cool plasma producing a high-energy electromagnetic field.'[8]

Let me put this in my own words. When a stationary whirlwind is formed upon a steep escarpment, it will gain terrific momentum as it slides down a slope and comes to

a halt in the basin or lee of a hill. This momentum, caused through its descent will, on occasions, produce a complex interaction between the upward flow and its horizontally spinning component. The resulting effect is an unstable, down-flowing vortex containing a bulge inside the funnel of fast spinning air. It also causes an electrification of the air described by Dr Meaden as a 'plasma' – a quasi-solid with a defined shell.

If this globular mass reaches a field where standing crops are to be found, it will leave a swirled circle with a sharp cut off edge. The plasma will also produce a powerful electromagnetic field that accounts for the various anomalies reported in association with not just crop circle appearances but also UFO sightings. These will include audible sounds, magnetic variations at circle sites, radio interference, ghost images on radar and vehicle interference.

I can partially accept Dr Meaden's hypothesis, and firmly believe he is in some way describing the final stages of a bioform discharging its orgone potential into the landscape. In March 1991 it was announced that a Japanese Professor of Physics, Dr Yoshi-Hiko Ohtsuki of the Waseda University, Tokyo, had made a dramatic breakthrough in establishing the plasma vortex hypothesis as the mechanics behind crop circle production. For a number of years Dr Ohtsuki had been studying the curious light spheres of the lower atmosphere known as ball lightning, a phenomenon often associated with UFOs and which usually, but not exclusively, appears in association with electrical storms. Dr Ohtsuki was the first physicist to actually create spinning balls and vortices of ball lightning under laboratory conditions by pumping microwaves into specially-built apparatus. However, during more recent experiments he has found that if a tray of aluminium powder is placed in the apparatus, circular marks will be left in the dust after the production of ball lightning; so for dust circles read crop circles. Of course, the research is only in its primary stages, but the results so far look promising.

Of particular significance to the orgone theory to crop circles is that Dr Ohtsuki sees ball lightning as a 'plasma fire' formed by ionised air in the atmosphere. In my estimation there is a direct link between this 'plasma fire' and the ionised luminosity of the descending orgone bioform.

These are important findings concerning the orgone debate, for Reich integrally linked the orgone potential of the atmosphere with all forms of meteorology. For instance, he found there was a characteristic drop in atmospheric orgone activity during bad, rainy or stormy weather, and a steady rise during clear and sunny weather. Fluctuations of this nature were normally within predictable parameters, but sometimes they were transgressed, and when this happened there would be severe disturbances of the atmospheric orgone resulting in unpredictable physical effects. Events such as earthquakes, hurricanes, sunspot activity and the position of the earth during its yearly cycle combined with more predictable fluctuations to cause these adverse conditions.

Earthquakes are known to produce light phenomena both before, during and after they strike (See Chapter 19). Hurricanes produce severe paranormal activity, as I discovered after the Great Storm that hit Southern England in 1987, and sunspot activity has been linked by Terence Meaden (and Debbie) with the evolution and progression of crop circles during the 1980s.[9] Lastly, the annual cycle of solar events, ie the equinoxes solstices and cross quarter-days, are known to strongly correlate with both earth energy cycles and paranormal activity.

Orgone is integrally linked with both geology and meteorology, so if the crop circle researcher dismisses the basic principles of Dr Meaden's revolutionary ideas, then he or she will be throwing out the baby with the bath water. For every time I look at the evidence to support the plasma vortex theory, I see only further evidence to support the orgone hypothesis. The two are intrinsically linked, as I have shown with the accounts of creating the vertical wind by discharging orgone at ancient sites. That

intrinsic link, I feel, concerns man's apparent ability to utilise orgone for purposes of weather control, just as Reich himself realised at Orgonon back in the early 1950s, and the American Indians realised a long time before that.

15
The Raindance

Before sunrise upon a sun-baked place of the ancestors, revered and sacred since the beginning of time, an Indian shaman approaches a medicine wheel of power – an earthen circle of sanctity with radial lines and concentric rings marked out with small stones, and entered along an arrow-like pathway. It also contains rings carefully traced by other materials, some organic, others inorganic, like the compact layers of the ancient monuments of Britain.

Amid the pathways the painted man commences a low chant that gradually rises in pitch and intensity, matched only by the constant stomp his bare feet make upon the dusty ground.

The orange solar orb slowly appears, but still the archaic ritual continues. In the hour that follows the scattered clouds trailing across the blue sky steadily grow in number and spiral within themselves. They meet and join, making the sky progressively darker as time goes by.

Finally, the shaman ceases his dance and walks away from the medicine wheel, his task fulfilled.

Within a short time the welcome patter of rain is greeted with much enthusiasm by the confident tribe, its fall bringing new life to the arable lands, their sole survival reliant upon the level of water in the irrigation ditches.

This is a hypothetical vision of the rainmaker, one of the most revered and powerful shamanic figures in North American Indian tradition. Bizarrely, he was seen by the early settlers as a madman and magician who bewitched

the weather and invoked only ill-omens. Superstitious colonials were in no position to question the reality of his rain-making techniques, so his existence became shrouded in mystery within misinformed folklore. The idea of Indians making rain was ridiculed by more 'civilised' European cultures and thus our knowledge of this important relationship between man and weather will probably never be fully understood.

Despite this, the study of contemporary American Indian traditions has shown that many tribes still believe in the abilities of the rainmaker. Although the recipe for a successful raindance is largely lost, these shamanic practices were almost certainly conducted at sacred places, like the great medicine wheels of the Plains. Examples have been found measuring up to 92 feet in diameter and they are almost always located upon high places. Some are represented by sacred designs and patterns depicted in petroglyph form upon cavern walls and rock-faces. All such images have shamanic and highly symbolic roots, and one has only to view them to see their extraordinary similarity to the more obvious crop circle formations appearing in North America and Britain today. The circle, the so-called 'Hoop of the Nation', was sacred to many Indian tribes who saw it as the symbol of the earth, the sun, the moon, the seasons and the universe as a whole.

Medicine wheel is the traditional name for a sacred place usually constructed upon far older sites already revered by Indian tradition. Usually they consisted of carefully-chosen rocks, placed end to end in radial lines, but many incorporated rings of other materials such as crystals, sodden turf, wooden posts, branches or even bones. In many ways they were the American Indian version of British ancient sites, even to the point of being orientated towards prominent solar or lunar events of the year, such as the equinoxes and solstices. Some are also said to align with other ritualistic sites and, as in British tradition, dowsers frequently detect underground water sources

PLATE 29 The American Indians may well have used the medicine wheels to conduct rain-making rituals. The circle, the 'hoop of the world', was the symbol of the universe, the world and the four elements to the Oglala Sioux. This illustration was drawn to represent the vivid astral journeys in which Indian chief and medicine man Black Elk received enlightenment from the 'Grandfathers'.

such as springs or streams beneath them.

In simple terms they are sacred space, determined by indigenous forms of geomancy like those practised by the Neolithic and Bronze Age cultures of the British Isles.

Although the precise ceremonial uses of medicine wheels have been lost, and rain-making processes are today conducted anywhere, some idea of their original construction and purpose can be gained from a study of the Indian sand paintings, used either for divinatory or healing purposes. These circular, mandala-like images were constructed upon the ground and were often up to 20 feet in diameter. There were many different designs and configurations, and one appropriate for the occasion

would be chosen by the local medicine man. He would begin the painting with a layer of sand scattered upon the earth, and on to this various organic and inorganic materials, such as ground rock pigments, charcoal, root bark, crushed flowers and pollen, would be laid to form colourful rings and representational pictures. If healing was involved, the person would then be placed upon the sand painting and left there for a set period of time, designated by psychic communication with the ancestor spirits. Afterwards, all traces of the design would be removed and kept by the family as effective charms to ward off evil spirits.

It almost seems as if the sand paintings acted as flat plan orgone accumulators, like miniatures of the circular henge and fort monuments of Britain. Reich found that bion activity was prolific within inanimate substances such as coal and sand showing their potential to contain and concentrate orgone. This would also make sense of the carefully-raked rings of sand, often tens of feet in diameter, that were laid around natural features in landscaped gardens constructed in ancient Chinese and Japanese towns. The purpose of these sand gardens was to regulate and enhance the *ch'i* of the environment and to raise the spirit of the soul through sheer ascetic beauty, a practice forming part of the Japanese *zen* (Chinese *ch'an*) tradition. Modern-day examples of *zen* gardens may be seen in the old Japanese capital of Kyoto, which was originally constructed according to ancient geomantic principles.

It is no quantum jump to therefore suggest that the layering effect in the medicine wheels formed efficient orgone accumulators. Seeing this ground force only in terms of 'the Great Spirit', the American rain-making shamans would stimulate this energy both within the circle and inside themselves, using intense ritual actions such as chants and circle-dancing. This would create the same climate as a cloudbuster by allowing the rainmaker to act as a means of drawing down atmospheric orgone, a

process heightened dramatically by non-locality. As with the cloudbuster, this drawing away leaves an orgone vacuum that is rapidly filled by ionised clouds.

The Indian shaman instinctively knew how to draw down orgone from the atmosphere by first producing it themselves and then containing this energy upon the surface of the earth.

One of the best anecdotes concerning crop circles was told to me by Paul Weston some while back. He said that a Westerner visited the Hopi Indians and showed one wise old man a picture of an Alton Barnes-style pictogram. For a long moment the Indian remained completely silent, transfixed by the majestic design in this corn field far away. Then a tear formed in his eye which gently trickled down his cheek, for he recognised the pictogram as a symbol sacred to his tribe's unwritten faith.

Whether true or not, it is a brilliant story and expresses the very real link that may exist between the ancient symbolism of the Amerindian tribes and the crop circle enigma.

The association between rain-making and shamanism is a universal one and is typified no better than in Judaic Talmudic tradition. From an early stage in the history of Israel there have existed wandering *zadoks* or 'righteous' holy men who were not part of the orthodox priesthoods. These figures were keepers of an arcane knowledge known as *zohar*, a doctrine much later made popular under the title *Kabbalah*, meaning to pass on orally. They were also shamans and ascetics, often spending long periods in the caves around the Dead Sea region before moving on to other parts of the country. Most importantly, biblical scholars such as Robert Eisenman have clearly shown these holy men to have been connected with the Essene communities of Qumran and Engedi, close to where the Dead Sea Scrolls were unearthed in 1947.

Among their magic powers, these 'righteous ones' of the strict Jewish faith, possessed the ability to make rain,

PLATE 30 A *zen* sand garden in the old Japanese capital of Kyoto. Such gardens, raked into concentric 'waves' around natural features, contain and enhance the *ch'i* or orgone of the site, making them efficient flat-plan energy accumulators. The original of this picture shows inexplicable vertical bars of orange light rising up from the rock. Very similar orange bars have been captured on film by visitors to crop circles.

a virtue bestowed upon them by birthright. For it seemed they considered themselves to be descendants of an ancient biblical line that included such enlightened characters as Elijah, Phinehas the grandson of Aaron, and Noah, who was seen as the original rainmaker through his covenant with Jahweh at the time of the Flood.

Among the most important rainmakers in Jewish Talmudic tradition was Onias the Righteous, known as Honi the Circle-drawer. His daughter's son, Hanan the Hidden, and another grandson named Abba Hilkiah were both able to repeat their grandfather's rain-making feats.

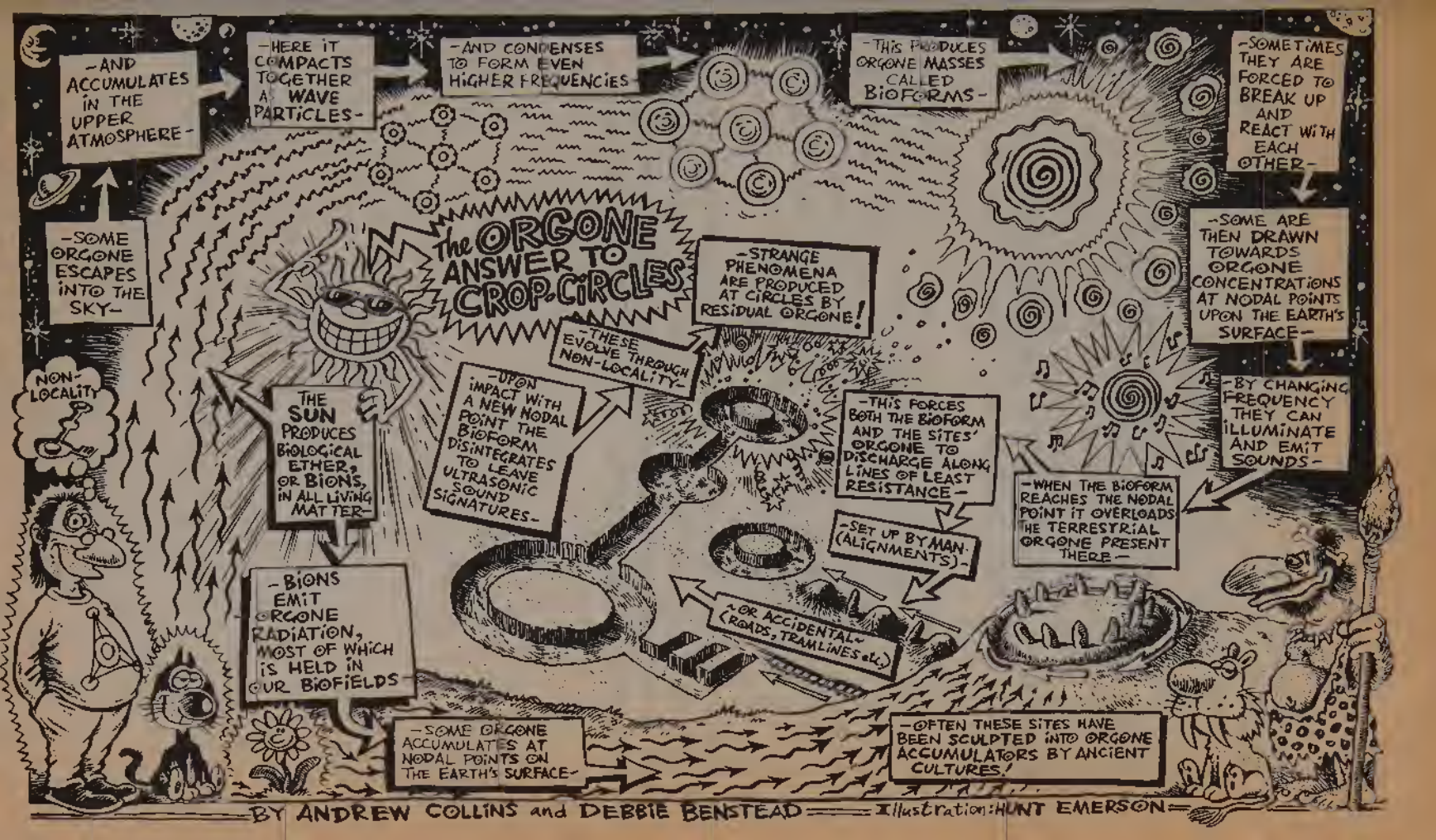
Eisenman has also shown that the *zadok* tradition permeated into the early Christian Church and soberly suggests that figures such as John the Baptist, James the Just, even Jesus himself, may have stemmed from the rain-making line.

For our purposes it is Honi's epitaph 'the Circle-drawer' that is significant here, for it seems clear that the rain-making ceremony involved the *zadok* constructing rings of sand upon the ground, within which he would perform. There is no indication where this would have taken place or what form the rite may have taken. However, the result would appear to have been the same – the discharging of atmospheric orgone and the creation of rain clouds, like their shamanic counterparts in North America.

The association between the Jewish rainmakers and the Noah story was not just wishful thinking, either. I would argue elsewhere that these ascetic *zadoks* were a surviving branch of the Mesopotamian rainmakers who filtered into Pre-dynastic Egypt to become its most dominant priesthood during the fourth millennium BC. Such an ancient lineage is strengthened by the sheer fact that the biblical Flood tradition can be found in much earlier Mesopotamian epics, dating back to the second millennium BC.

Quite obviously there are traditions of rain-making and weather control in many other cultures across the world, from the Buddhist lamas of Tibet to the Huichol Indians of Mexico. So if archaeologists can accidentally trigger off orgonic reactions and create rain during excavations at ancient sites, and witches and earth mysteries enthusiasts

FIG. 7 Opposite page. Cartoonist Hunt Emerson's representation of the orgone answer to crop circles as suggested by Debbie Benstead and the author. It was felt that the easiest way to simplify the theory was to portray it in cartoon form. Hunt is well-known for his work in the magazines *Fortean Times* and *Brain Damage*.


-AND ACCUMULATES IN THE UPPER ATMOSPHERE-
-HERE IT COMPACTS TOGETHER AS WAVE PARTICLES-
-AND CONDENSES TO FORM EVEN HIGHER FREQUENCIES
-THIS PRODUCES ORGONE MASSES CALLED BIOFORMS-
-SOMETIMES THEY ARE FORCED TO BREAK UP AND REACT WITH EACH OTHER-
-SOME ORGONE ESCAPES INTO THE SKY-
the ORGONE ANSWER TO CROP CIRCLES
-STRANGE PHENOMENA ARE PRODUCED AT CIRCLES BY RESIDUAL ORGONE!
-SOME ARE THEN DRAWN TOWARDS ORGONE CONCENTRATIONS AT NODAL POINTS UPON THE EARTH'S SURFACE-
-THESE EVOLVE THROUGH NON-LOCALITY-
NON-LOCALITY
THE SUN PRODUCES BIOLOGICAL ETHER, OR BIONS, IN ALL LIVING MATTER-
-UPON IMPACT WITH A NEW NODAL POINT THE BIOFORM DISINTEGRATES TO LEAVE ULTRASONIC SOUND SIGNATURES-
-THIS FORCES BOTH THE BIOFORM AND THE SITES' ORGONE TO DISCHARGE ALONG LINES OF LEAST RESISTANCE-
-BY CHANGING FREQUENCY THEY CAN ILLUMINATE AND EMIT SOUNDS-
-WHEN THE BIOFORM REACHES THE NODAL POINT IT OVERLOADS THE TERRESTRIAL ORGONE PRESENT THERE-
-SET UP BY MAN (ALIGNMENTS)-
-OR ACCIDENTAL (ROADS, TRAMLINES etc)-
-BIONS EMIT ORGONE RADIATION, MOST OF WHICH IS HELD IN OUR BIOFIELDS-
-SOME ORGONE ACCUMULATES AT NODAL POINTS ON THE EARTH'S SURFACE-
-OFTEN THESE SITES HAVE BEEN SCULPTED INTO ORGONE ACCUMULATORS BY ANCIENT CULTURES!

BY ANDREW COLLINS and DEBBIE BENSTEAD — Illustration: HUNT EMERSON

can summon a wild wind, then it should be possible to regain the key to unlocking the mechanism to make rain, so to speak. Should this be achieved in an environment playing host to the circles phenomenon, then it could lead to noticeable weather alterations, the appearance of light discharges, even the first conscious formation of a circle.

Tom Graves saw all this as a vision of the future when he wrote *Needles of Stone* in 1978, for after discussing the correlations between ancient sites, *ch'i*, earth energies, orgone, UFOs and weather control he concluded:

> . . . if the barrows in that 'stone-and-barrow' weather-control system are indeed orgone accumulators, a definite link is beginning to emerge between orgone and UFOs – but a link that only makes sense if we abandon the idea that UFOs are 'spacecraft from Outer Space'. The way things are going, 'craft from *Inner* Space' seems more likely.[1]

Perhaps it is time to take a closer look at the apparent relationship between orgone and the UFO phenomenon, beginning with a much needed appraisal of the life and work of Wilhelm Reich and Trevor James Constable.

PART THREE

Exotic Energy

16
The Scientific Shaman

Friday, 6 September, 1991. The previous day I had sat and listened to Debbie's detailed theories regarding the formation of crop circles, feelings she had held since her attunement to the Barbury Castle formation in July. On the first few listenings her words had washed over my head, but now they were captured on audio cassette it was time to equate her views of orgone radiation with those held by Wilhelm Reich and Trevor James Constable.

It is as well to point out once again that prior to our crop circle expedition to Wessex, she had no previous knowledge of orgone, except for the brief review it had been afforded in a lecture on other matters by Paul Weston, many months beforehand. She also had little, if any, knowledge of the extensive work I had conducted into the UFO phenomenon and the earth mysteries, both of which I had left behind in favour of my various psychic questing pursuits in 1985.

Even though I possessed a library of over a thousand books kept in three different rooms, I could count on two hands those she had read, and almost all of these were horror novels by the likes of James Herbert or Graham Masterton. As a psychic she did not have any enthusiasm for reading and absorbing factual material; she was just not interested.

The unusual way we had been drawn to the 'lost' copy

of Constable's *Sky Creatures* would have to remain a complete mystery. Suffice it to say that the book's very existence, never mind its subject matter, had never been discussed in the year and a half Debbie had lived with me.

Constable had spoken much of orgone, and from what I could ascertain Debbie had been right – this organic radiation was considered by Reich to be the dynamic force that animated matter.

As early as 1927 Wilhelm Reich – a distinguished Freudian analyst born in Austria during 1897 – published a book giving the basic concept of this unknown energy. Entitled *The Function of the Orgasm* it attempted, among other things, to express the author's belief that a specific dynamic force lay behind the life energy of the sexual orgasm, the human process of animating matter. Reich wanted to demonstrate the energetic reality of the life energy that Sigmund Freud, the eminent Austrian psychoanalyst, called the 'libido'. Although its existence was not disputed, scientists looked upon it as the creation of food processes alone, and this Reich wanted to prove was wrong.

Reich submerged himself in his own brand of biophysics for several years, but in 1933 he was forced to leave Germany due to the rising threat posed to democracy, and his own life, by Hitler and the Nazi regime. He settled first in Oslo and then moved on to the United States in 1939.

Using a sophisticated microscope, Reich had noticed that under extremely high magnifications, luminous blue-green globules would be released by decaying food. He identified them as pulsating energy vesicles, or waveforms, which he believed were a biological ether. These he looked upon as the so-called bions discovered by H. Charlton Bastian, a contemporary of Louis Pasteur, the eminent nineteenth-century French chemist and scientist. Bastion published details of his discovery of bions in a book entitled *The Beginnings of Life*, and associated them with germs and disease conditions. Unfortunately, his

work was largely lost in the revelations on bacteriology being put forward by Pasteur, and so Bastion and his bions were forgotten.

Excited by his apparent re-discovery of bions, but cautious as to their nature, Reich set about studying their motion and soon established that they were released by all forms of decaying matter. They also seemed to possess quite real properties and appeared to attack bacteria. Bions also discharged into metallic objects, and were present in inanimate substances such as coal and sand.

Reich had continued his study of bions until 1939 when he realised something quite disturbing was taking place. His microscopic study of these energy vesicles was beginning to burn his eyes and produce a form of conjunctivitis. In addition to these unanticipated effects, he found that the skin on his face was becoming noticeably tanned.

What then had he discovered? Were bions a form of previously-unknown radiation? If so, then by isolating this energy, was he exposing himself to radio-activity? His mind recalled the painstaking and often dangerous experiments conducted by Marie and Pierre Curie following their discovery of radium back in 1898.

Sensibly he built a simple metal-lined box to contain and isolate the bions, but this only *intensified* the influence and produced strange side effects. Immediately above its lid he would find the temperature constantly raised. His inquisitiveness led him to experiment further, and in 1940 Reich constructed his first accumulator. It was a six-sided box insulated with alternate layers of organic and inorganic substances (usually glass wool, steel wool, upson board and galvanised sheet iron). These acted as an effective form of caging, deflecting and intensifying this life energy, and the more layers there were, the more efficient it became. It was like a greenhouse to the sun's rays, trapping and concentrating the bion vesicles. He also discovered that this particle release was merely highlighting an actual unknown energy or radiation which they appeared to emit at a constant rate, and it was this that

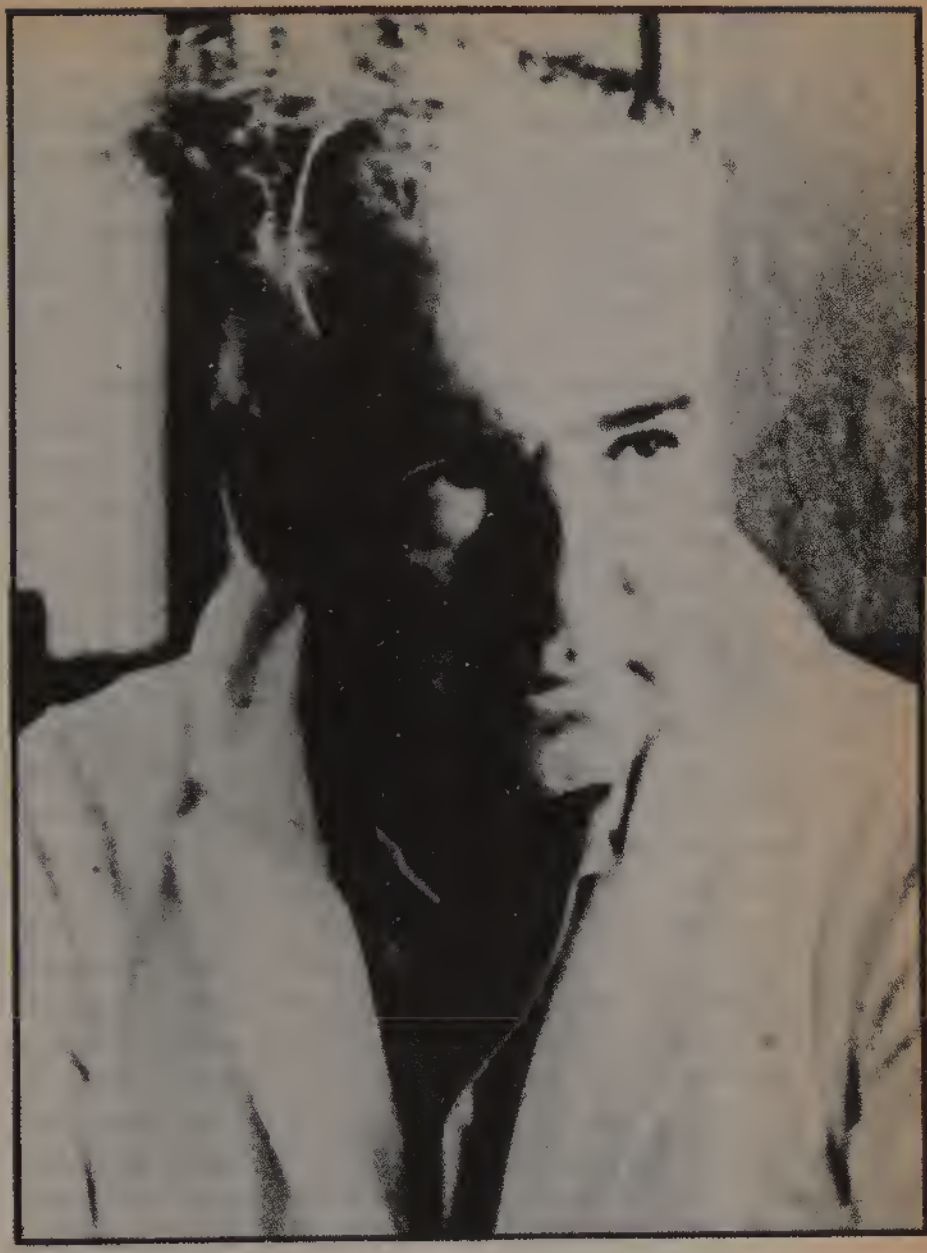


PLATE 31 Wilhelm Reich (1897-1957). His discovery of orgone radiation in 1939 may have opened the way to understanding not just the energy that animates and sustains matter, but the source behind the circle-making process (photo: The Reich Institute).

had produced the conjunctivitis and tanning effect. He saw it as an organic radiation present in all living matter. It existed, he established, in *everything*, even in a single drop of blood or in cultivated food, and this unknown radiation he christened orgone.

Reich later came to believe that orgone was universally present in different degrees and concentrations on the ground, in the air and out in space. It collected, as Debbie had correctly perceived, in the so-called orgone envelope, a layer of orgone to be found in the upper atmosphere. It also acted as a medium to bring into focus other dynamic forces, for in orgone light moves, while electromagnetic and gravitational fields exert force. It is also the blueness of the sky, the heat waves that shimmer above wooded areas and mountains, and the root cause of such meteorological occurrences as clouds, wind, hurricanes, even the Aurora Borealis or Northern Lights. All these things were simply measurable side-effects of the orgone process.

Wilhelm Reich later developed the theory to demonstrate that orgone in the atmosphere is a primordial, mass-free energy produced from sunlight and absorbed into the body through the lungs. And this is the only real difference between Reich's understanding of orgone and Debbie's psychic information on the same subject. For she feels that *all* orgone is created in living matter through sunlight and then released to collect in both the atmosphere and the environment as a whole, not the other way around (she does, however, accept that some orgone is taken in through breathing processes). She also considers that bions are constantly produced and released in living tissue, and only *released* in decaying matter, whereas Reich saw them as being released in decaying matter alone.

Among the characteristics and properties of orgone was its apparent contradiction of the law of entropy. For instead of flowing from higher to lower potentials, as in electricity or heat, orgone flows from lower concentrations to higher concentrations. The earth itself is covered

in orgone, and upon its surface some of the greatest concentrations are to be found within water sources, which Reich found acted as natural accumulators. It was also said that reservoirs of orgone, whether in the body or in the landscape, acquired further energy from their environment. All this was excellent evidence for the idea of atmospheric orgone bioforms being attracted to more powerful orgone reservoirs, either natural or man-enhanced, located on the earth's surface. It also emphasised the importance of water deposits to the circles phenomenon.

To detect this unclassified energy Reich constructed an 'orgonoscope' to see orgone in the atmosphere, and an 'orgone field meter' to measure the detailed energy fields that surround living organisms. He was thus able to demonstrate orgone's objective reality visually, thermically, electroscopically as well as through the process of lumination in vacuums. Reich is even alleged to have produced a motor engine that successfully ran off orgone energy alone.

Knowing that orgone counteracted bacteria in the body, Reich built much larger accumulators using the same principles and shape. In these, a person could sit in total darkness for short controlled durations. In such experiments the participant would generally speak of feeling a body warmth and a tingling sensation on the skin. Often a mild form of reddening or tanning would occur, as would noticeable healing results in everything from mental disorders to cancer. More curious, however, were the reports of luminous particles seen with the naked eye to spin out from the walls and then disappear.

Reich took his great discovery to another German exile, Albert Einstein, whom he met for the first time on 13 January, 1941. He explained the process behind the orgonoscope and showed the mathematician the temperature differential existing above the orgone accumulator. The two great men's five hour conversation came to nothing. Einstein was clearly pre-occupied with other

PLATE 32 Orgonon, the Reich Institute at Rangeley, Maine, USA, where Wilhelm Reich conducted his experimentation into orgone energy. It was here too that in 1951 the disastrous Oranur experiment led to the discovery of DOR – the antithesis of orgone, now believed to be responsible for the ill-effects noted in crop circles (photo: The Reich Institute).

more pressing matters, so he decided against any involvement with Reich's work.

In 1951 Reich took a leaf out of Einstein's book and began exploring the relationship between orgone and electromagnetism, using the medium of atomic radiation. On 5 January he placed just one milligram of radium, sheathed in a lead container, inside a specially-prepared 20-layer accumulator at Orgonon, the Reich Institute he established at Rangeley, Maine, in 1948. It was left in place for five hours and the experiment was repeated for a

whole week, ending with just half an hour on the final day. The extraordinary and rather disturbing results of this exercise were published in Reich's *Oranur experiment: First Report, 1947-51.*

Problems at Orgonon began when the Geiger counter placed inside the accumulator recorded a steady increase in radiation, before finally jamming completely. Mice used in body cell healing experiments with orgone, suddenly keeled over and died, and a peculiar, acrid odour started to permeate the air above the Institute. In the days that followed thick, oppressive clouds gathered ominously and both the buildings and surrounding environment began to 'glow' at night. Worse still, the effects did not let up when the radium was taken away – they merely intensified. Reich fell ill immediately, and was said to have hovered between life and death for days on end.

In the weeks that followed, menacing clouds continued to gather above Rangeley and the landscape was said to have felt oppressive and sombre, as if a sense of impending doom had descended upon Orgonon. Lab workers and visitors became sick, objects began to disappear, then mysteriously reappear, everything seemed tinged with a purplish or purplish-mauve aura, and a constant dryness permeated the air inside the Institute. White birch trees bent over like rubber hoses as if laden with snow, and trees and shrubs blackened and withered as the Reich Institute was overshadowed by the face of death.

It was even claimed that the 'desolation' of the area around the Institute, in the wake of Oranur, had begun after 'big yellow and reddish pulsing stars' began appearing over Orgonon. Confirmation of this soon followed with reports of strange aerial lights seen hanging in the sky above the Institute by Reich's assistants. At first Reich did not see them himself, but whole-heartedly believed in the possibility of their existence, having read with interest the accounts of 'flying saucers' seen in different parts of the world since the summer of 1947.

Through the Oranur experiment Reich realised that he

had disturbed the fundamental equilibrium of orgone present in both the environment and atmosphere above Rangeley. As some people put it: 'There was something wrong in the air.' He eventually decided he had produced a mutated form of orgone – a dense, concentrated and malignant variant he named DOR (Deadly Orgone Radiation). Whereas OR (Orgone Radiation) was a life-giving process, DOR was its reverse – a death-inducting power source of unknown capability, an anti-life component. Worse still, the chain reaction started by Oranur was now drawing off their own orgone energy to continually feed the DOR around them. In an attempt to escape from this vicious cycle Reich, unable to sleep at night, would take a vehicle and move from place to place trying and get some rest.

It was during this same period that Reich first developed the cloudbuster in an attempt to dissipate the dirty black DOR clouds. When the strange lights above Orgonon intensified during 1953, and even Reich began to see them, the cloudbuster became a 'space gun.' For during this bleak period of fragile stability, Reich saw these mysterious lights as interplanetary spacecraft spying on him. They had been drawn to Rangeley, he said, by the radiation sent into space by the Oranur experiment.

On 12 May, 1954, he directed the cloudbuster at an unidentified nocturnal light and it blinked out of view. On subsequent attempts with other lights, the same thing happened again. This led Reich to believe that he was causing the 'flying saucers' to withdraw rapidly so that the cloudbuster's rays could not drain away their presupposed power source. These results genuinely shocked Reich to such a degree that he decided against further action, fearing he might initiate an interplanetary war!

Despite his 'nuts and bolts' attitude towards aerial lights, Reich could not have been entirely convinced of their alien origin, for in a privately-published pamphlet entitled *Contact with Space*, published after his death, he referred to them by the term *Ea*. The E stood for energy

and the A for primordial, showing therefore that he viewed these strange lights as products of orgone, the 'mass-free primordial energy' that permeated the entire universe.

What Reich had unfortunately failed to realise was that both the Oranur experiment and the cloudbuster were severely disturbing the orgone potential of the atmosphere above Orgonon. This, therefore, forced the bioforms to shift their frequency levels until they were either beyond or just inside the ranges of the visible spectrum. It was also said that Reich witnessed UFOs in the remote woods around Rangeley, indicating that not all the luminosities seen were of atmospheric origin. If correct, then perhaps he equally disturbed terrestrial reservoirs of orgone to the point where they too produced light manifestations.

The cloudbusters succeeded in dispersing the DOR that hung heavy in the air above Orgonon. By updating the devices to include a tiny amount of a radioactive substance referred to as ORUR, the DOR could be made safe before it was discharged into the underground water source, using the earthing cables attached to the hollow tubes.

During this same period Reich and his colleagues visited the scrub desert of Tucson, Arizona, intent on conducting further weather-control experiments. Here they set up a new establishment they christened Little Orgonon. Reich also believed they could leave behind the irradiated fall-out zone created at Rangeley, Maine. Unfortunately this was not to be so, for the events caused by the DOR at Orgonon largely repeated themselves in Tucson. The cloudbusters were used once more and it was whilst manning Cloudbuster No 2 on 6 December, 1954, that Bob McCullough was struck with paralysis, a disorder that resulted in him leaving Little Orgonon.

In spite of such tragic drawbacks, Reich's use of the cloudbuster finally resulted in defeat for the DOR. The summer of 1955 was Tucson's wettest in 20 years, with 12

inches of rainfall being recorded. Greenery flourished in this less-than fertile desert region, and Reich quite rightly believed that his desert-and-drought weather engineering operations were responsible.

Yet by 1954 Reich was experiencing other, more mundane problems in his life. On 19 March that year he was issued with a court order by the US Food and Drug Administration directing him to cease research into orgone and discontinue the publication of his Institute papers. This was the culmination of seven years' harassment from the FDA who seemed hell-bent on destroying Wilhelm Reich's work and reputation. After much deliberation the FDA had decided that the sale, rent or hire of orgone accumulators across state borders contravened interstate shipping laws. Since there was no such thing as orgone, the devices were therefore mislabelled or 'misbranded'.

In a pitiful scenario that smacked of suppression and conspiracy, the FDA deemed that shipments of orgone accumulators be halted and those existing be dismantled. Not content on leaving it there, the FDA decided to ban Reich's ten major books, and burn his soft-cover book stocks and unbound scientific documentation. Henceforth the scientist was prevented from disseminating his work on orgone in any way, shape or form.

The inevitable legal drama that resulted from the FDA's ruling led to Reich being charged with contempt of court and sent to a federal penitentiary, where he sadly died on 3 November, 1957. It was a tragic end for a man who, in 1939, stumbled upon not just the very force that animates matter, but possibly the single most important element of the circle-making process.

This leaves just one important aspect of Reich's work which may prove to be of paramount significance to our understanding of a much-scoffed at facet of the crop circle enigma. During the spring of 1952 Reich and his colleagues began noticing a thick black substance gathered upon rock surfaces close to the Institute in the wake of Oranur. It was given the name Melanor, although other

distinguishable variations were also found, and these he named Brownite and Orite. It was even filmed forming on rocks.

Melanor was found to attack and destroy rocks and could crystallise either into rock particles, looking like coal clinker (something that has been found in crop circles), or into a dark sticky substance. In this more tar-like form it simply dried up and evaporated under normal atmospheric conditions. Unfortunately, however, its presence would create a detrimental excitation of the orgone in the bodies of the workers at Orgonon, resulting in cyanosis (a blueness of the skin), nausea, intense thirst and miscellaneous pains. Trying to collect samples seemed to make matters worse. Quite naturally, the presence of the substance was put down to the high levels of DOR almost constantly surrounding Orgonon during this period. The sheer existence of a substance like Melanor is disconcerting enough, for it denotes the presence of DOR. More worrying, however, is that it appears to have been found in British crop circles.

In 1985 crop circle expert and photographer Busty Taylor and his colleague Alan Twigg found a 'white, jelly-like substance' inside one of the circles of a quintuplet set in a field at Goodworth Clatford, Hampshire. It rested in a rectangular clod, roughly the length of an ear of wheat, upon and in the direction of the fallen stalks. Having studied the jelly at close range for some minutes both men developed a series of ill-effects that included 'stinging sinuses, runny eyes and a sore throat' that lingered for some while afterwards.[1] Earlier, Busty had been startled by a distinct burst of blue light, like a camera flash gun, that had emanated from the circle itself.

A primary analysis of the substance by a Mr Moss of the University of Sussex found it to contain a high incidence of starch grains, as well as crystals of calcium carbonate and a large amount of bacteria. Despite the analyst noting a slight smell of honey, no sugar crystals were found, and the so-called Fehling's test, to establish whether Glucose

syrup is present, proved negative. Commercial sweets and honey are said to give positive reactions to this test.[2]

The University concluded the jelly to be 'some kind of confectionery which had gone off', while another separate analysis at the National Testing Laboratory at Wisley also failed to observe any 'unusual or distinctive features' in the sample tested. Despite these results Busty remains convinced that they were wrong, pointing out that only preliminary tests were conducted, as their limited personal funds ran out, and further testing would have involved money they simply did not possess. Certainly, having viewed a clear colour slide photograph of the sample *in situ*, before its removal from the fallen stalks, I can only say that this is *not* a melted Mars bar or some other such discarded chocolate bar, as some authors have flippantly suggested.[3]

So did Busty and his colleague discover a new variation of the Melanor, Brownite, or Orite discovered at Orgonon in the wake of Oranur? Certainly, the resultant ill-effects are similar in both Melanor and the jelly sample. Blue flashes are also indicative of residue orgone and have been reported at circle sites on a number of occasions.

The Goodworth Clatford case is not the only example where a jelly-like substance has been found at a circle site. In the third week of June 1988 a ringed circle surrounded by three smaller satellites was identified from the air in a field of wheat at Oadby, Leicestershire. BUFORA investigators Clive Potter and Ernie Still were on the scene within 24 hours, accompanied by psychic Rita Goold. She rang me that same night to say that when they had first entered the central circle a small clod of opaque jelly-like substance, described as 'pink blancmange', was discovered *beneath* the fallen stalks, close to the circle's centre. It was said to have been 'sticky' and samples were taken away for analysis (the results are not known). Rita added that Clive Potter sustained a 'thundering' headache in the central circle, prompting them to leave

and return later. At the time he made no connection between his headache and their visit to the crop formation, but having subsequently heard of similar incidents dogging other circles researchers, he now thinks otherwise. So, had Rita and her friends discovered some form of Melanor at the circle in Oadby?

On the night of the formation's appearance a lay preacher from nearby Fleckney had seen a glowing ball of light above the field where the circles were later found. Indeed, as far back as 1983 I was *with* Rita when she received a psychic message suggesting that we watch *this particular* field for paranormal occurrences. Our enquiries at the time had indicated that the field in question was well known for sightings of mysterious light phenomena. It was with this information in mind that she had contacted me so promptly, wondering whether I could shed any further light on the significance of this location.

Without knowledge of the Goodworth Clatford sample analysis, I had half-heartedly asked Debbie if she could psychically 'pick up' the composition of the white jelly found at circle sites. In immediate response, she had said that it was carbohydrate-based – a factor I later realised was in keeping with the high quantity of starch found in the white jelly. For starch, I discovered, is an organic substance occurring in almost all green plants, especially in the seeds of 'dicotyledonous' and cereal plants, as well as potatoes. In its simplest form it is a tasteless, odourless white powder and a carbohydrate consisting of carbon, hydrogen and oxygen.

The starch basis of the jelly-like substance could prove to be significant, for on the night of 13 November, 1833, the skies above the United States were aglow with strange 'meteors'.[4] They deposited gelatinous substances on the ground in various locations, and these appear to have borne marked similarities to the jelly found in the Goodworth Clatford circle. For instance, in Rahway, New Jersey, and in Nelson County, Virginia, a 'fiery rain' deposited 'lumps of jelly', while in Newark, New Jersey, a

similar substance described as 'soft soap' was found that same night, and at West Point, New York, a loud 'splosh' was heard by a lady who turned to find 'a round flattened (and transparent) mass . . . *looking like boiled starch*'. It quickly evaporated. It might also be suggested that there are correlations here between so-called Angel Hair, the wispy white substance often found on the ground after nocturnal or early morning UFO sightings and, dare I say it, the ectoplasm of the Victorian and Edwardian seance room.

All this suggests that any gelatinous substances found at circle sites will probably turn out to be of mundane biological composition, even if they are the by-product of the circle-making process. Suffice it to say that a much closer look will have to be made of any jelly-like substances that turn up in crop circles in the future. Great care should also be taken when collecting and handling such samples.

Unfortunately, the preliminary analysis of the Melanor, Brownite and Orite conducted in 1953 by Reich and his associates, and published two years later in *CORE (Cosmic Orgone Engineering)* by the Orgone Institute Press, is currently unavailable for scrutiny. However, it is known that these substances were finally linked directly *with the presence of the UFOs above Orgonon in the aftermath of Oranur*.

If ever I discover that flattened circles of vegetation or crop appeared in the vicinity of the Reich Institute at Orgonon, with or without the proximity of aerial lights or white jelly, then I shall be a very happy man indeed.

17
The Return of the Ether Ships

Trevor James Constable studied UFOs for many years before he was finally introduced to orgone energy by Reich's daughter, Eva, in the mid-1950s. He had also listened to the prophetic utterings of UFO contactees, who believed they had ridden in 'flying saucers' and still retained telepathic communication with their interplanetary diplomats. Even though their ramblings were often of a high moralistic or philosophical content, those who could read between the lines realised these people held the key to unlocking the real mystery of the UFOs which had been plaguing the world's air space since 1947.

As described in *Sky Creatures*, Constable visited eccentrics such as George Van Tassel, a contactee who gathered his followers together in a hewn-out chamber beneath Giant Rock in the South Californian desert for mass communications with the Space People. During these seance-like communications some 60 to 70 people would join in singing, chanting and saying prayers, hoping to make their call heard above the background din of the astral planes. Each person would gradually become part of the '*biological energies of his gathering*' and, in doing so, act as the receivers that allowed the alien contact to take place.

Their lively calls were usually answered, for out of the darkness a deep, resonating voice would boom from Van Tassel's entranced body, unlike anything Constable had ever heard before. It was strong and assertive and believable. Using the contactee's vocal chords the intelligences

would speak of their planet, their propulsion systems, their mission to earth and much more. On one occasion the Space People even said they would appear at a specified time in the nearby desert. Sure enough, at the appointed hour mysterious lights came into view, and remained visible until a military aircraft was scrambled to intercept them.[1]

Van Tassel had a profound effect upon Constable, particularly his external intelligences' claim that the atmosphere was full of invisible living forms that were *not* spaceships. Space, he was told, was filled with primary-energy of a variety our scientists had no knowledge of whatsoever, and infra-red film exposed between dawn and sunrise in high, dry locations would capture and record these invisible aerial forms that lay just beyond the visible spectrum.

Even at this stage in the game Constable was beginning to realise that there was more to it than simply men from space visiting us in 'flying saucers'. He believed there was a direct association between, say, the dynamic force that was able to power him across a room and the energy source behind the UFOs, crossing the sky as metallic discs by day and as mysterious lights by night. Somehow he knew that out there waiting to be discovered was a whole new source of power; not one created by alien mechanics, but one from within ourselves, a 'bioplasmic energy' like that discerned and photographed around living matter by the Russians named Kirlian and seen by psychics as colourful auric fields.

Constable accepted that Van Tassel was an honest enough man, but to search for the real answers he began engrossing himself in the study of the occult sciences, particularly the works of Rudolf Steiner, the Austrian philosopher, scientist and founder of the Anthroposophical Society.

Constable's own personal mentor, a man named Franklin Thomas, also presented him with a book that was to

have a profound effect upon his life. Entitled *Man or Matter* (Harper & Row, New York, 1958), it was written by a Steiner pupil named Ernest Lehrs, Ph.d. Its text pulled together such seemingly diverse subjects as biology, botany, geology, mechanics and meteorology, and showed the correlations between them. It also dealt with optics, light and colour as well as the so-called visual ray or 'eye beam' seen by the Steiner school as a ray of biological energy that could be directed into space through the eye socket.

A new beginning dawned upon Constable, and armed with various occult meditational practices, a camera and some infra-red film, he set about proving the existence of his 'sky creatures' to the outside world.

During the summer of 1957, the same year as Reich's tragic death, Constable teamed up with a colleague named Jim Woods and chose a suitable location in the Californian desert between Yucca Valley and Old Woman Springs for his photographic experimentation. The agreed plan was for Constable to stand upon a slight eminence and act as a 'bio-energetic beacon' by conducting simple 'occult' exercises and attempting to call down the 'critters'. At the same time Woods would stand back and photograph the empty sky against background features using infra-red film and filters. The experiments would take place between dawn and sunrise, the time period originally suggested by Van Tassel many years before.

By mid-1958 the results of the two men's early morning photographic sessions were clear for all to see. In just one year they had captured on film over 100 anomalous images of amoeba-like objects not visible at the moment the frame was exposed. Some showed dark objects, others extraordinary ellipses looking like living cells, while still others were of more obvious UFO shapes. All appeared to be of considerable size and were framed by physical features such as hills, desert landscapes and people.

The potency of what Constable and Woods had

Plate 33 Trevor James Constable, the American UFO research pioneer, seen here conducting his so-called Star Exercise in the Mojave Desert. In this dramatic series of infra-red shots an unidentified object descends at high speed, breaks in two and then merges back together, all in the space of one quarter of a second (photo: Trevor James Constable).

achieved may be summed up by the remarkable series of images taken with an infra-red motion film in the Mojave Desert on an unspecified date. The sequence, shot at 24 frames per second and reproduced in *Sky Creatures*, shows five consecutive pictures in which Constable stands some way away with his hands raised in the air. Descending down towards him is a clear 'bioform' that, in a mere quarter of a second of exposure, divides in two, joins back together, before finally ascending towards the top of the last frame.

Constable came to believe that these 'critters' were conscious bioforms of orgone radiation, like those Reich had encountered above the Orgonon ranch in Rangeley, Maine, between 1952 and 1954. This he deduced through various factors. Firstly, he found that Reich had seen the luminosity of the Aurora Borealis, the Northern Lights, as a product of atmospheric orgone, and not simply the result of electrical discharges as conventional science maintained. This highly ionised phenomenon is generally accompanied by electrical storms, which severely disrupt the level of atmospheric orgone in the same manner as a cloudbuster. Constable saw this as an indisputable link between orgone, weather control, and aerial luminosities. He also realised that UFOs were often observed descending from, or disappearing into, clouds. Somehow it all added up to the clear fact that his 'critters' were integrally involved with the orgone process and, as Reich had already discovered, they could be forced to either manifest or dematerialise simply by exciting or disrupting the orgone potential of the atmosphere.

In the years that followed Constable built a cloudbuster and used it to make his 'sky creatures' descend into the infra-red or visible ranges of the electromagnetic spectrum. Almost instantly he had further successes, with some pictures even showing a strange aerial mass against a backdrop of Jim Woods operating the cloudbuster.

Of the greatest importance to the crop circle debate

were the many shots taken by Constable and others, of silhouette-like blobs seemingly in motion across the sky. They appeared this way, he said, because Reich had discovered that objects of a high orgone charge reproduce on

PLATE 34 Trevor James Constable and his own version of Wilhelm Reich's cloudbuster. Aside from weather-engineering programmes, this device was used to excite the atmosphere into producing aerial light phenomena (photo: Trevor James Constable).

photographs in reverse polarity, in other words as absorptive bodies, their charge nullifying the film emulsion instead of reacting with it.[2]

This hypothesis would, perhaps, explain the two 'black

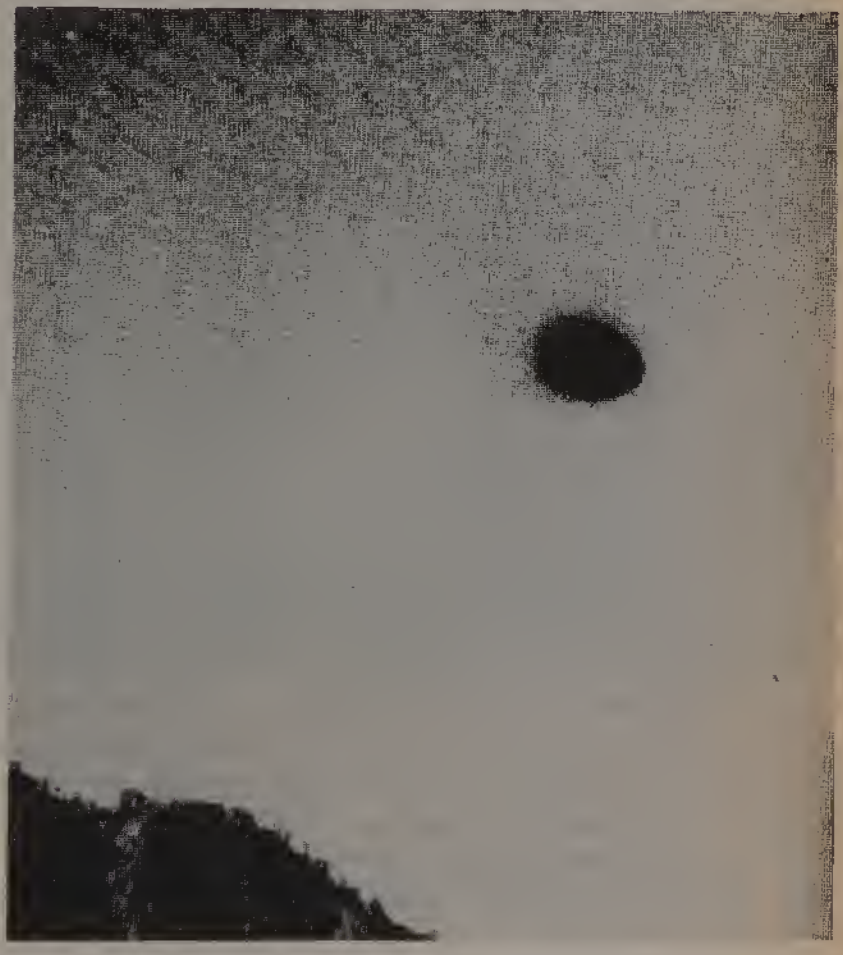


PLATE 35 A silhouetted aerial form caught on infra-red film by Constable on 28 April, 1961. Wilhelm Reich believed that invisible objects carrying high orgone charges photographically reproduce in reverse polarity, nullifying film emulsion instead of reacting with it. Similar silhouetted forms have turned up in photographs of crop circles (photo: Trevor James Constable).

darts' that appeared in a colour picture of a circle at Chilcomb Head in Hampshire, taken by Busty Taylor during 1987 and featured on page 50 of *The Crop Circle Enigma*. One is rising vertically from ground level inside the flattened crop, while the other is on the surface of the standing wheat. Nothing was visible when the camera was used. Similar shadowy forms have appeared in photographs taken at crop circles. One taken by George Wingfield of the 1991 'middle' formation at Alton Barnes shows a dark ovoid mass hanging in the air (see page 299). He apparently possesses 'a file full' of similar such photographs sent to him by circles enthusiasts.

More satisfying to me is the remarkable resemblance between the silhouette images caught on film by Constable, Busty Taylor, and George Wingfield and a dark UFO-like image I captured on two separate 35mm frames whilst investigating a UFO sighting in Prestatyn, North Wales, during October 1979. A colleague named Martin Keatman and I had visited the home of a young girl who witnessed an alleged UFO above the rooftops of houses opposite her home. I had taken black and white photographs of this view from her front door step, only to find that a significant silhouetted aerial form had appeared above an outline of chimney stacks in two frames showing the self same area of sky. At the time a young psychic and contactee named Gaynor Sunderland – who had accompanied Martin, myself, and her mother, Marion, on the investigation – quite independently felt the 'presence' of a UFO 'watching' us from this very area of the sky.[3]

No other similar marks appeared elsewhere on the reel of film and no logical reason had ever been given to suitably explain these images. Had the camera captured an invisible orgone bioform seen visually by the young girl some time before?

Constable came to the conclusion that the upper atmosphere was clearly inhabited by amoeba-like masses of dense orgone, existing in a 'fourth matter' or 'plasmatic' state. They were hidden from scientific detection for the

PLATE 36 Here you see the two black darts caught on film by cerealogist Busty Taylor at a crop circle discovered at Chilcomb Head, Hampshire, in 1987. Their obvious similarity to the silhouetted aerial forms photographed by Constable strongly suggests that the picture shows emissions of orgone radiation (photo: Busty Taylor).

simple reason that they inhabited the higher regions of the electromagnetic spectrum and only occasionally shifted down in frequency to its infra or ultra ranges. Yet when this did occur they could be tracked on radar, caught on camera and, just occasionally, seen by the naked eye when inside the visible spectrum. He believed they changed density, shape and size, and suggested that some

might be up to a mile long, and appear like lenticular clouds.

To Constable his 'sky creatures' or 'critters' were living organisms, intelligent bioforms, held together by the biological energy studied under the name orgone by Wilhelm Reich. Of course, he knew that his theories could not explain the appearances of *all* UFOs, especially the well-attested sightings of 'nuts and bolts' spacecraft and alien entities, but he was sure that they also utilised biological energies in their propulsion systems. Old Van Tassel had taught him that, and Constable's solid belief in interplanetary communication made sure he continued to accept such a hypothesis.

Constable was going further, however. He knew only too well from Van Tassel's communications with the Space People that orgone bioforms responded to mental empathy, for this had been shown in the results of his 'occult exercises' to draw down the 'critters' in the Californian desert. Reich had succeeded in illuminating aerial light forms in the skies above Orgonon, and now he had built his own cloudbuster and achieved precisely the same results. These 'creatures', he concluded, were like us. They were conscious of our thoughts, and why? Well, because they were made of orgone, the very same substance that animates our own life-force.

Constable, however, needed confirmation of his beliefs, and so, with this in mind, he began searching the annals of 'flying saucer' lore for signs of others before him who had come to similar conclusions. There were many. For instance, the physicist Carl F. Krafft wrote prodigiously on ether and published a book entitled *The Ether and its Vortices*. Although unavailable now, essays by Krafft on the same subject were included in the appendix to W. Gordon Allen's 1959 work *Spacecraft from Beyond Three Dimensions* (Exposition Press, Jericho, New York, 1959). He proposed that the atmosphere was not empty

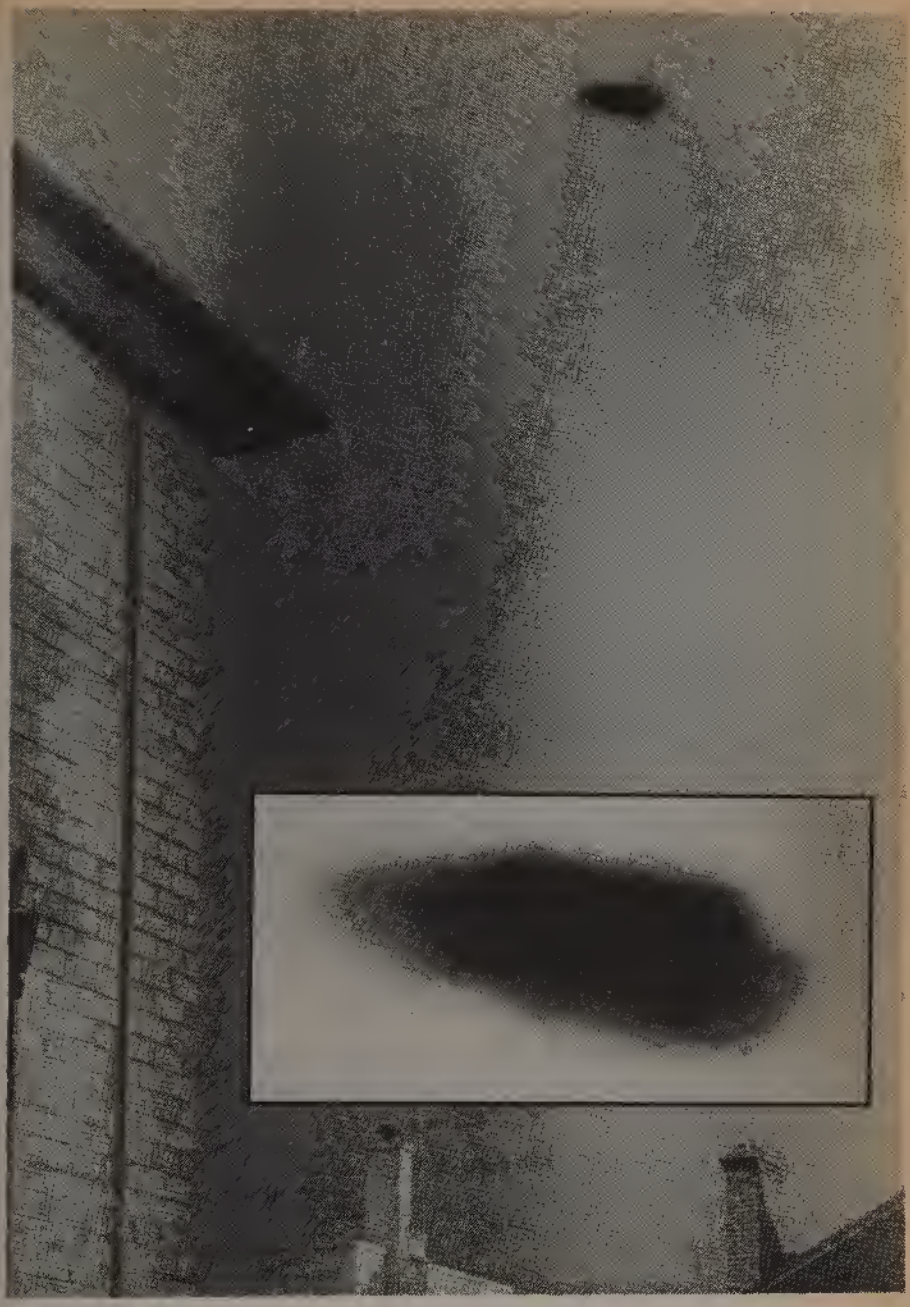


PLATE 37 The first of two images showing a silhouetted aerial form caught on film by the author at Prestatyn, North Wales, on 7 October, 1979. The object's similarity to the strange aerial forms caught on film by Trevor James Constable is remarkable (author's photo).

but filled with primary energy currents, or ethers, eddying like vortices beyond the detection of scientific instrumentation.[4]

Yet as early as 1946, one year before the advent of the 'flying saucer' craze spread across America, the concept of etheric bioforms in the atmosphere was advanced by Meade Layne, MA, the founder of the Borderland Sciences Research Foundation, Inc in San Diego, California. In his book *The Ether Ship Mystery and Its Solution*, published in 1950, he argued that unidentified aeroforms were 'thought constructs' – intelligent entities that form bodies from etheric substances. The profusion in shapes and sizes of 'flying saucers' led Layne to conclude that these 'Etherian entities' were atmospheric 'mutants' that could permeate our land, air or sea.[5]

Apparently, when Meade Layne was shown an assortment of photographs of orgone bioforms taken by Constable he became ecstatic, pronouncing them 'the death knell of the old order.' But unfortunately the world was not ready for etherian physics.

In the late 1950s Countess Zoe Wassilko-Serecki, an Austrian noblewoman, wrote an article in the occult publication *Inconnue* suggesting that UFOs were life forms that dwelt in space and fed on pure energy, creating 'bladder-like bodies for themselves out of colloidal silicones.' The Viennese publication *Neue Illustrierte Wochenschau* allowed the Countess to follow up her theory in two articles published in May 1959 under the title 'Creatures from the Stratosphere.'[6]

The early 1960s saw further suggestions that UFOs were not as 'nuts and bolts' as the multitudes had at first believed. American scientist and inventor John M. Cage saw them as 'sentient life forms of a highly tenuous composition, charged with and feeding upon energy in the form of negative electricity.' For him they could better be described as 'life fields' rather than spaceships from another world.[7]

Cage's own brand of etherian physics was, like all the

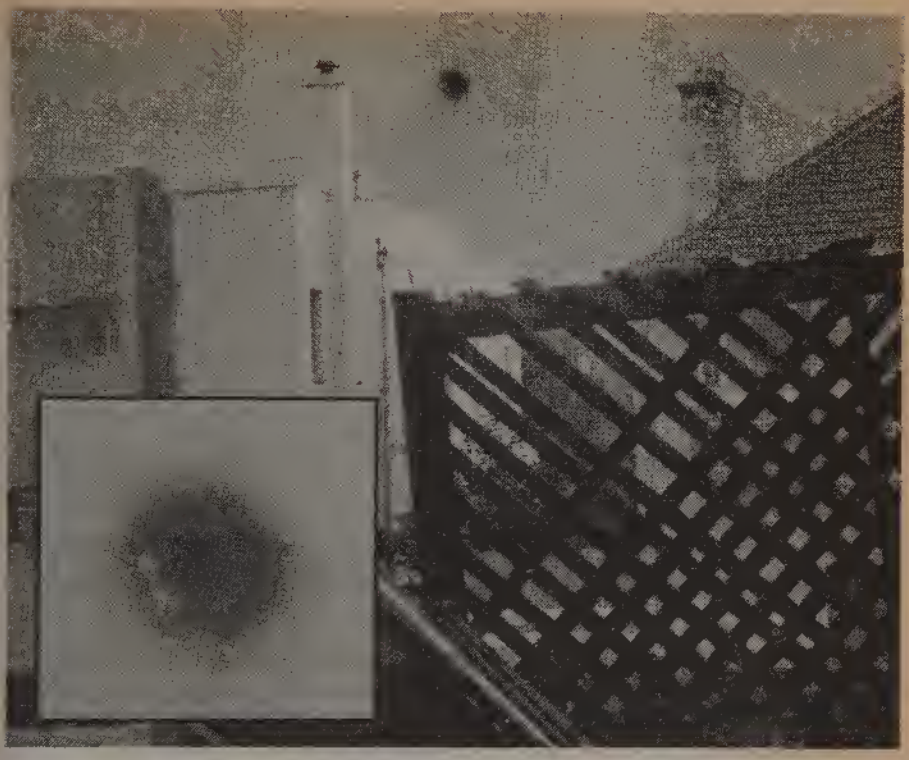


PLATE 38 The second image of the silhouetted object accidentally caught on film at Prestatyn, North Wales, on 7 October 1979. Although in the same area of sky as the first frame, it has now shifted to a slightly higher position. (author's photo).

others, totally ignored, not just by the scientific community, but by the supporters of the UFO phenomenon as a whole. No one wanted to see their emotionally-based belief in the 'nuts and bolts' world of interplanetary craft destroyed forever. Yet even Kenneth Arnold, the pilot who ignited the whole 'flying saucer' furore in America after spotting nine aerial forms skimming gracefully through the skies above the Cascade Mountains of Washington State on 24 June, 1947, was unconvinced of the phenomenon's extra-terrestrial origin. Writing in ufologist Ray Palmer's *Flying Saucers* magazine in 1962, Arnold admitted:

> After some 14 years of extensive research, it is my conclusion that the so-called unidentified flying objects that have been seen in our atmosphere are not space ships from another planet at all, but are groups and masses of living organisms that are as much a part of our atmosphere and space as the life we find in the oceans. The only major difference in the space and atmospheric organisms is that they have the natural ability to change their densities at will.[8]

As Constable himself put it so boldly in *Sky Creatures*: 'By the year 2000 – if there is one for our species – hosts of young investigators in exobiology will be in full pursuit of the critters of our atmosphere. They will undoubtedly marvel at our stupidity in not tumbling to such presences far earlier.[9] However, he also warned that ' . . . nobody on this earth will understand UFOs in a technical sense unless they first master Reich's discovery of the orgone energy.'[10]

It seems that Constable's prophecy may just be fulfilled if we are correct in our assessment that crop circles are the product of conscious orgone bioforms carving out their ultrasonic signatures. And for even further evidence of this quite obviously unique assumption, spurred on by our bizarre rediscovery of *Sky Creatures*, we needed to have looked no further than the pages of the book itself.

For in the May-June 1969 issue of the then respected British journal *Flying Saucer Review*, Constable had been intrigued to read the reports coming from Queensland, Australia, of so-called 'saucer nests' being discovered in remote regions following the appearance of unknown aerial phenomena.

The main case in question is well known to UFO lore and occurred on 19 January, 1966. It features a banana grower named George Pedley, who, around nine o' clock on the morning in question, was driving his tractor through a cane farm at Euramo, some seven miles out of Tully. He had reached within 25 yards of a swamp known as Horse-Shoe Lagoon when he heard above the tractor

engine a loud hissing sound, compared to air rapidly escaping from a tyre. It was then that he saw a 'vapour-like saucer' about 30 feet above the reeds. Open mouthed, he watched it rise to a new height some 60 feet off the ground, before it span wildly, made a shallow dive and vanished in a south-westerly direction. It possessed no portholes, no aerials and displayed no sign of life. He did, however, report a smell likened to 'sulphur' that had seemed to hang in the air after the event. He also said that the tractor engine had started missing before finally stopping during the 'saucer' sighting.

On moving into the reeds he was astonished to find a 30-feet circular area of flattened plants in an otherwise dense reed growth. As in the Wessex crop circles the swirled stems were radially distributed in a noticeable clockwise rotation.[11]

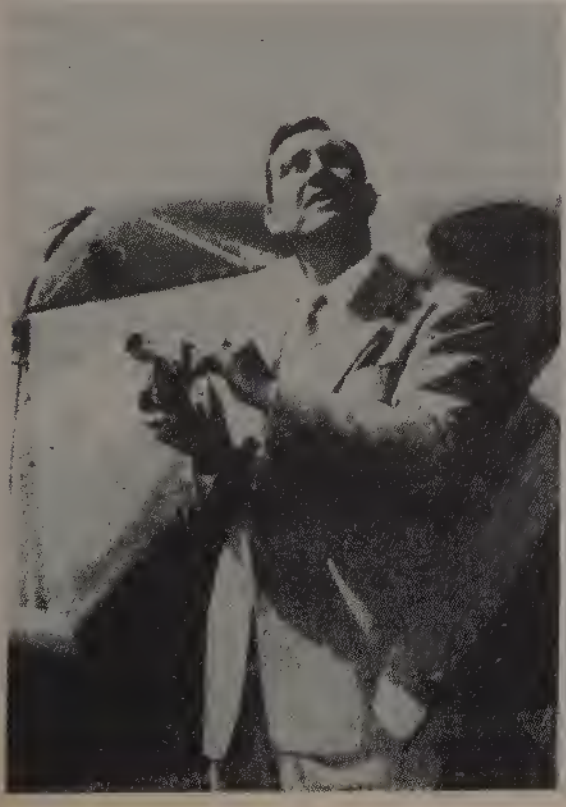


PLATE 39 Kenneth Arnold, the pilot who initiated the 'flying saucer' craze when on 24 June, 1947, he witnessed nine unidentified objects above the Cascade Mountains in Washington State, USA. Despite his high profile, Arnold later rebuked his earlier claims and insisted that UFOs were, in fact, unknown life forms living in the upper atmosphere (photo: Kenneth Arnold and Ray Palmer)

George Pedley had been so excited by the event that he reported it to Albert Pennisi on whose land it had taken place. The cane grower claimed that around 5.30am that very morning, his dog had gone uncontrollably 'mad' before bounding off in the direction of the lagoon (had it been disturbed by ultrasound?). The two men decided to return to the location of the reed circle and, upon arrival, Pennisi promptly stripped off and waded out to the nest. It consisted of a nine-inch layer of reeds torn away from the muddy bed of the lagoon, with untouched green reeds up to 30 inches tall all around it. Colour photographs taken at five o' clock that afternoon showed that the upper surfaces of the floating reeds had already turned brown, whereas the plant surfaces still underwater had remained green. What this meant, the two men were unsure.

In the weeks that followed six additional 'nests' were discovered in the thick swamp grass of Horse-Shoe Lagoon, and since 1966 Tully UFO researcher Claire Noble has recorded details of no less than 84 circular or elliptical ground indentations found in the area, including five further examples discovered on the Euramo property on 20 February, 1987.[12] Many have appeared during spates of unusual light phenomena, while local aboriginal legends speak of 'moving lights' seen in the Tully region long before the arrival of white settlers during the 1920s.

Constable's observations on the nature of these nests is staggering for on page 199 of *Sky Creatures he says*:

> The counterclockwise flattening of the Tully reeds is a *signature* (TJC's italics). Such evidence of counterclockwise energetic motion around these discs will be found woven into numerous incidents . . . The high orgonotic potential associated with the Tully discs, for example, withdraws the orgonotic charge in the reeds under the UFO . . . The whirling plasma around the disc browns the upper edge of the flattened reeds. The UFO nests thus appear *as examples of orgonotic effects*, and mechanical crushing of the reeds by a weighty object descending from above is insufficient to account for the observed effects.

PLATE 40 Constable identified this and other so-called UFO 'nests' as the product of orgone bioforms making contact with the ground, particularly where deposits of water were present. This reed circle appeared in a swamp at Tully, Queensland, on 19 January, 1966, after a strange object was seen to rise into the air by local farmer George Pedley (photo: Claire Noble).

Trevor James Constable had seen UFO nests as the direct result of orgone bioforms descending to ground level *as early as 1969*. It seems we had been handed the answer on a plate even before the same answer had been made apparent to Debbie by psychic means, and then confirmed by me using my long experience as a UFO and earth mysteries researcher. Somebody had been trying to tell us something before that weekend in July 1991.

Constable referred to a 'whirling plasma' involved with the construction of UFO nests, which he associated more with the motions of a highly-charged whirlwind than a spaceship. To support this conjecture he cited a French

UFO case involving a baker named Germain Tichit who encountered a landed UFO and occupants in 1959.[13] He was said to have experienced a 'veritable tornado blowing' out from the object, described as 'warm and pungent.'

Constable noted too that 'plasmas' in the order of 200-400° Fahrenheit may be created in the atmosphere by intense etheric fields of orgone, resulting in microwave-like effects within anything that comes into contact with it. In other words, an intense amount of heat is produced almost instantaneously upon contact with living matter, as in the case of the reeds at Tully. He also believed that the 'landed disc' was absorbing water to sustain its orgone potential, and referred to another nest case where the flattened plants involved were found to have been drained of all moisture.[14] He went on to graphically describe the affinity that bioforms appear to hold for bodies of water as 'cold, contractive, water-hungry energy'. Water hungry the Circlemakers certainly are, for the paddy fields playing host to the circles phenomenon in Japan are sometimes found to have lost literally thousands of gallons of water on the morning after their nocturnal arrival. Why exactly, no one can rightly say.

Reich knew that orgone was attracted to higher concentrations of orgone, particularly water deposits. We also knew from Debbie's psychic material that the methane created by decaying matter, such as that found in marshes and swamps, acted as a powerful orgone cage, thereby increasing the water's orgone potential even further. Is this why the swamps of Queensland have played host to UFO nests over the years?

To round off the subject, Constable observed:

> The (bioform's) affinity for water may account for part of the drying and scorching observed in these nest cases. Such withdrawal of water from plant substance may be taking place simultaneously with the generation of the whirling plasmas around the discs already mentioned.

Constable went on to explain that Reich's law of reversed or 'orgonotic' potential states that a body of higher charge attracts a body of lower charge. If so, then a person coming into contact with a UFO will have their own orgone potential sucked away, causing a number of bodily effects such as numbness, blindness, conjunctivitis, burning, instant tanning and unconsciousness. Remember, it was whilst observing the tiny blue-green bion vesicles beneath a microscope that Reich suffered many of the same effects.

UFO files across the world abound with cases where the witnesses involved have come close enough to the phenomenon to suffer a variety of side effects, some of which are particularly unsavoury in nature. These include everything from tingling sensations to headaches, hair standing on end, hair loss, nausea, tanning, welts and even subsequent death. Each of these effects have been accredited to the presence around UFOs of a powerful electromagnetic field, and this may be so, but according to Reich it is orgone that is the medium in 'which light moves and electromagnetic and gravitational fields exert force.'[15] All these physical disorders have either been linked with overdoses of orgone energy inside accumulators or with the DOR that appeared in the wake of the Oranur experiment at Orgonon in 1951. This, it should be recalled, was originally designed to study the relationship between orgone and electromagnetic energy using atomic radiation.

It would be pointless quoting case after case where such physical effects have resulted from close encounters 'of the second kind', as the late J. Allen Hynek referred to them, although we will return to these at the end of the next chapter. For the moment it is better we steer closer to the crop circle debate and take a nostalgic trip back through the annals of UFO literature to sample a few further cases of UFO nests in the hope of seeing how they relate to the ever-growing orgone hypothesis.

18
Nesting Habits

Never in my wildest dreams had I expected to return to my hoards of pulp paperbacks and hardbacks on the UFO phenomenon, originally digested at a quick pace between 1975 and 1979. At the time I was a young and rather gullible UFO investigator who took in their every word. To me we really *were* being visited by extra-terrestrial spacecraft from other planets and there *were* those who experienced close encounters with their occupants.

Glancing through these same books now, I just could not believe the amount of bullshit propagated in each and every one of them. An interplanetary invasion was a forgone conclusion before the text had even begun. Not one author – save for the unique, inspired works of F.W. Holiday, John Keel, John Michell and Jacques Vallee – kept an open mind on the hidden nature of the phenomenon and its relationship to ourselves.

Still, they made amusing browsing this time around and kept me occupied for some hours. Accounts of alleged UFO nests were scattered between chapters on ancient astronaut theories and why exactly the Space People were not making open contact with us just yet. Despite this sea of outdated bilge, a little searching did produce some dynamite cases from Britain and abroad, that not only reflected the modern-day circles phenomenon, but greatly supported the orgone hypothesis.

Here are some of the examples I discovered.

Isle of Wight, 1967

Beginning in Great Britain, Robert Chapman's classic *UFO – Flying Saucers over Britain* (Granada, London, 1968) devoted space to the severe crop damage discovered in adjoining barley fields on the Isle of Wight during the summer of 1967, a time coinciding with the largest UFO 'flap' or 'wave' the country had ever seen. 'Strange whirligig patterns' of flattened crop were discovered along a strip of land some three quarters of a mile long and up to six yards wide. In the main it consisted of flattened and depressed stalks, forming virtual circular patterns. As with the modern circles the individual areas of crop were swirled, either clockwise or anti-clockwise. Some had centres with the tufts removed, while others merely formed the dead centre of the swirl pattern. Aerial photography revealed damage over three separate fields, running roughly parallel with a roadside hedge some yards away.

There was also clear evidence that the circular damage had made right-angled turns along its course of devastation, even swerving to avoid a dilapidated hut on one occasion.

Children from a nearby primary school had watched a 'milky-white disc' in a cloudless sky on two occasions during the morning of 10 July. It was seen to drop like a falling leaf in the vicinity of the barley fields in question, before accelerating out of sight. The boys later saw the strange crop marks from a bus on their way home from school.

Leonard Cramp, an aeronautical technician called in to the scene, certainly considered the marks to have been the result of a UFO, adding that it was 'very mechanical in appearance . . . (but looked like) a vortex pattern.'

The matter was never resolved as no conclusions could be drawn by any local authorities involved in the case.

Warminster, c. 1970

Warminster features both in UFO lore as the 'mecca' for

the phenomenon in the 1960s and 1970s and as the point of commencement of the current crop circle furore in the early 1980s, with examples found beneath the shadows cast by Cley Hill and the Westbury White Horse.

Saucer shaman Arthur Shuttlewood, who has dedicated his life to the Warminster mystery, often wrote of 'landing sites' discovered in the vicinity of Cradle Hill the morning after reported sightings of mysterious lights traversing the night sky. These generally took the form of swirled grass or field crop, flattened into circular depressions. However, in the frontispiece plates to his 1971 book *UFOs – Key to the New Age* (Regency Press, London) he cited two examples of unaccountable crop damage of a particularly unusual nature.

Plate one showed two 50-feet furrows lying parallel to each other, found one morning in a corn field close to Cradle Hill.

Plates two, three and four showed a precise triangular-shaped area of flattened corn, some 50 feet in length and 30 feet across its base. The depression was noticed after a bright light had been seen to descend into the same field the previous night. The fallen crop involved with both the furrows and the triangle were broken halfway up their stems, and the triangle possessed a swirled 'whirligig' pattern.

Triangles as features of the circles phenomenon did not reappear in the fields of Wessex until the very end of the 1990 summer season. Therefore, if genuine, this Warminster triangle pre-dated the evolution in crop circles by some 20 years.

Van Horne, Iowa, USA, 1969

The late J. Allen Hynek, probably the world's most famous UFO researcher, devised the categorisation of UFO reports, following his extensive involvement in the American Government's Project Blue Book during the 1950s. One of these, his Close Encounters of the Third Kind, went on to become the Spielberg blockbuster of the

same name.

Close Encounters of the *Second* Kind are those where physical traces of a UFO are reported in association with close proximity sightings. It is in this category, Hynek informed us in his 1970s best-seller *The UFO Experience: A Scientific Inquiry* (Corgi, London, 1974), that he had documented over 300 cases of 'landing marks' found at

PLATE 41 Circular damage in a soybean field at Van Horne, Iowa, found on 12/13 July, 1969. This 40-feet circle of devastated crop was visited by the late J. Allen Hynek who concluded that the plants had been subjected to a close range, intense heat originating from above (photo: MUFON).

sites following a UFO's departure. Of these, many were 'scorched, denuded circles', some involving dehydrated soil and plants, as well as blighted tree-tops and burnt areas upon the ground.

Probably the most well attested of these so-called 'landing' trace cases took place on 12/13 July, 1969, and concerned an incident late one night at Van Horne, Iowa. Two girls became anxious when, upon leaning out of a farmhouse window, they were shocked to see a 'traditional lighted craft' gliding away from a nearby field of soybean, accompanied by a sound likened to a jet engine roar.

The following morning the farmer entered the field in question and came upon a 40-feet circle of devastated crop, the leaves of each plant hanging wilted on their stalks as if forced downwards from above. Yet despite this extraordinary damage, none had been broken, and no marks could be found upon the soil itself. Hynek, who later visited the site, was totally baffled, suggesting that the plants had been subjected to an intense heat, as if the 'destroying agent' was applied from above and at close range, yet without direct contact.

The object seen rising from the field by the two girls was said to have been a 'dull gray-black metallic color with a circular reddish-orange band of light' around its horizontal rim. It vanished into the night, leaving behind a glowing orange residue in the sky.

My immediate thought upon reading this case was to recall the damage to the trees around the Reich Institute at Rangeley, Maine, following the Oranur experiment: 'The white birch trees were bending over like rubber hoses, as if laden with invisible snow', while trees and shrubs in the same vicinity blackened and withered.[1] If these effects were caused through the presence of DOR, was it also to blame for the plant damage at Van Horne in 1969?

North Island, New Zealand, 1969

Now you might think that a 1977 pulp paperback curiously

entitled *Laser Beams from Star Cities?*, by someone named Robin Collyns, would contribute little to our greater understanding of life. Certainly this was my own sentiment when I first gave it a glance in London's premier occult emporium, Atlantis Bookshop in Museum Street. Yet how wrong could I have been, for among its series of all-too-familiar 'Was God an astronaut?' plates, were three beautiful images of UFO nests filmed on agricultural land south-west of Taupo, on New Zealand's North Island, during April 1971.

Somewhat embarrassed, I purchased the paperback and spent a tube journey digesting the remarkable series of events that had led to these photographs being taken. In a chapter entitled 'Spaceship "Nests" ' it describes the appearance of a large number of circles amid a spate of aerial light phenomena over North Island between August and October 1969.

The first circle was found on 4 September by a farmer named B. G. O'Neill in a field of tea-tree, or manuka, just over three kilometres south of Ngatea, on the Hauraki Plains (the same case is mentioned briefly in *Sky Creatures*). In appearance the small bushes were described initially as 'bleached', and in the dead centre of the damage were three curious V-shaped grooves, 90 centimetres long, 50 to 75 centimetres in depth, and evenly spaced. Some 27 metres away a number of tree-tops were found to have been 'burnt' and 'bleached'.

Extensive tests on 'bleached' manuka by an astute horticultural expert named John Stuart-Menzies resulted in these extraordinary findings:

> Every ounce of moisture in the plant had been instantly vapourized, and it was bone dry and brittle. This is most unusual in manuka which normally takes a long time to dry out . . . Some kind of high-frequency radiation had cooked the material from the inside out . . . The effects appear to be instantaneous . . . The energy received (by the manuka) has

> reduced the pith to black carbon, without the outside showing any signs of burning . . . The cells in the medullary rays were burst by the sudden vapourization of the cell sap.

Stuart-Menzies likened the 'cooked' effect upon the manuka to 'the infra-red (ie microwave) cooking of food, but in this case on an 'enormous scale.' A separate test indicated the presence within the crop samples of extraneous substances, such as measurable radioactive isotopes of Strontium-90 and Uranium-235, as well as traces of silver and titanium.

Members of New Zealand's DSIR (Department of Scientific and Industrial Research), a leading scientific body, eventually visited the crop circle. They sowed seeds in soil taken from the nest and found they withered and died, whilst seeds from the same packet planted in control samples extracted from elsewhere in the field sprouted and continued to grow normally.

It was later found that a resident of nearby Paeroa witnessed a 'pulsating light' travelling on a direct path towards the position where the nest was subsequently discovered.

Further UFO nests began appearing with frequency upon North Island and continued into October. These included a circle of 'bleached' grass located on a farm at Whitford. This also possessed V-shaped marks carved into the ground and in its centre was a bisected cavity. The farmer in question had heard a 'low-pitched droning noise' in the same vicinity some days earlier.

Three more circles of burnt grass were noticed on the Rotorua Farm belonging to a C. T. Johnson, who was first alerted to their presence after a horse became 'spooky' and refused to go near them. The farmer said he had never seen anything like them in the 18 years he had owned the land.

Mid-October saw the discovery of a nine metre circle of dead grass and plants at Takapuna and three days after that, a 'burnt-out' circle of blackened vegetation of four

and a half metres was located on a 'floating island' situated on farm property belonging to Charles Blackmore of Puketutu, just over 14 kilometres south of Te Kuiti. Apparently, the affected vegetation was some 60 centimetres lower than the rest of the plants on the island and in all, no less than five species of plants had died within the circle. All were pressed down in the now familiar radiating spiral pattern which, as the author pointed out, was a feature of the Australian nests (presumably those at Tully, Queensland, in 1966).

Collyns also detailed the apparent strange effects upon the indigenous inhabitants of the island after the circle's formation. Overnight four resident ducks and the entire frog population simply vanished. Cows and ducks that had previously visited the island's ponds to drink would not go near them any more.

Blackmore is said to have suffered a lingering headache after finding the circle, and this persisted without let-up for some weeks. Collyns suggested this was due to the short-lived radiation he assumed to have been present when the nest was found. Perhaps the poor farmer who visited the fallen circles of oats in the mowing devil case of 1678 suffered a similar fate.

Other circles continued to appear elsewhere on North Island during mid-October, such as the four found at Mahuta, a coastal farming settlement near Dargaville. The very same period saw the alleged appearance of mysterious lights in the night sky, some even being tracked on radar. They were variously described as 'fluorescent', 'intensely bright', 'glowing', and 'pulsating', with colours ranging from blue to yellow and white.

These sample cases clearly show that some hitherto unknown agent is not only responsible for the circles, it also leaves noticeable traces compatible with the idea of an intense, unknown energy making contact with the ground. Hynek described the 'destroying agent' involved with the soybean damage in the Van Horne case as an 'intense

heat' coming 'directly from above' which left no signs of actual contact with either the plants or the ground.

Stuart-Menzies spoke of the damaged manuka from the circle at Ngatea, North Island, as looking as if it had been cooked from the inside out using microwave radiation. He also said the moisture inside the circle had been vaporised, drying out the plants to the point of death, as in the Van Horne case. The pith inside the shoots had been turned to carbon and its living cells had been 'burst by the sudden vapourization of the cell sap.' Exposure to intense amounts of orgone was found by Reich to result in similar physical effects. Large dosages 'irradiated' living matter, causing an excitement comparable with infra-red heating processes. Constable graphically described orgone as 'water-hungry energy', due to its apparent ability to vaporise water upon impact, and Reich warned against the possibility of exploding blood vessels should the human body be subjected to mega-doses of orgone inside

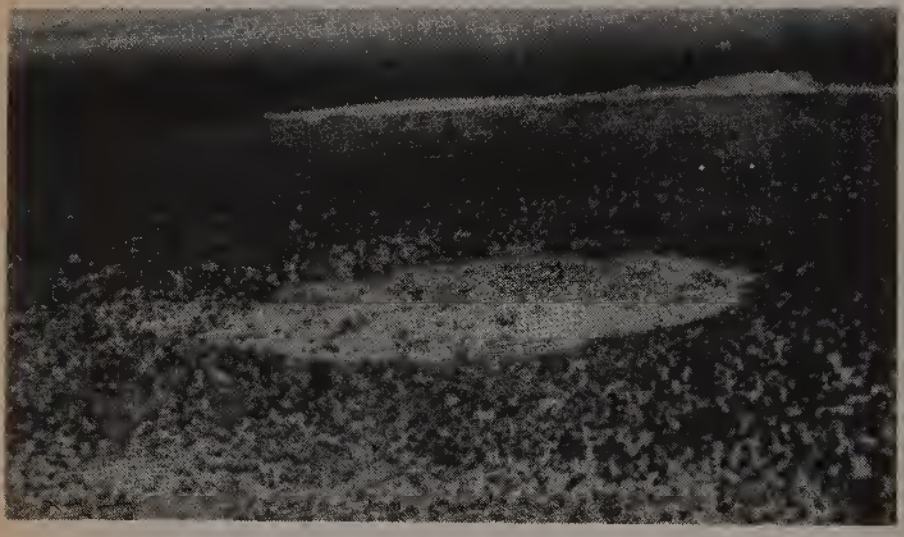


PLATE 42 One of the many remarkable scorched circles that appeared on New Zealand's North Island in 1969. Strange lights, unaccountable noises and unusual animal reactions regularly accompanied their appearance (photo: Robin Collyns).

PLATE 43 Another picture of a scorched and damaged circle of crop which appeared on New Zealand's North Island in 1969. In plant samples examined by horticultural expert John Stuart-Menzies the moisture in the plant cells had been instantly vaporised by a microwave-like energy. Similar effects are being discerned in crop circles today (photo: Robin Collyns).

multi-layered orgone accumulators.

With the added presence of extraneous substances such as radio-active isotopes in plant samples taken from the same circle, Stuart-Menzies had himself been left to conclude that the energy force involved was a 'high frequency radiation'.

Other tell-tale symptoms of orgone in the North Island cases point dramatically to this conclusion. The accompanying light shows, the 'low-pitched droning noise', the irregular animal reactions (the 'spooky' horse, the changes in grazing habits of the ducks and cows, as well as the vanishing tame ducks and frog population) and the seeds dying, were all either side effects of orgone radiation or have been reported in association with modern-day crop circles.

Charles Blackmore's continuous headache also has

echoes of the malevolent effects of dense orgone. Similar effects were noted by Debbie at the Barbury Castle formation and by Bernard upon the tumulus in Cambridgeshire.

Interestingly enough, the reported vaporising of the moisture in the initial North Island case, as well as the apparent 'bleaching' effect, were spoken of by Debbie in association with orgone's interaction with crop circles.

The gouged-out holes found in the flattened and burnt circles on North Island are difficult to understand in terms of orgone, I have to admit. Despite this, it is still a plus point for the British crop circles as similar holes have been found in these as well. The obvious case is the ringed circle with a spur found in a field of wheat at Childrey, Oxfordshire, during 1986. When the indentation was first entered a bowl-shaped hole – some 0.35 metres in diameter and 0.23 metres deep – was discovered at the arrow-headed end of the spur. It looked like it had been gouged out with a tool, yet no displaced soil could be found, baffling the police who investigated the formation alongside Colin Andrews and Pat Delgado. Soil samples taken from the base of the hole resulted in a spate of inexplicable poltergeist activity in Colin Andrews home.[2]

One final comparison between the North Island cases and modern-day crop circles is the negative results obtained by New Zealand's DSIR when they tried to grow seeds in soil taken from the Ngatea nest. During the summer of 1990 a 45-feet diameter crop circle was discovered on farmland owned by Brian Lawrence of Great Holland near Clacton in Essex. It was harvested at the end of the season and the field was ploughing out in readiness to grow oilseed rape in 1991. However, the following year Mr Lawrence had been amazed to find that the rape seeds in the precise area defined by the 1990 crop circle, refused to sprout until a full two weeks after the rest of the field had begun to grow. Consequently, when the rest of the rape was in flower, the circular area of stunted crop remained green. When it did finally bloom, the rest of the

rape had lost its distinctive flower, leaving a precise yellow patch of noticeably shorter plants to define the area where the circle had appeared.[3]

The clear indication in both this case and the Ngatea nest site is that changes occur in the soil that can either prevent or stunt plant growth once a circle has occurred. Thankfully, this disconcerting phenomenon is very rare in British crop circle cases.

As a footnote, in July 1991 a new 44-feet diameter circle was discovered in a field of winter wheat owned by Mr Lawrence, just half a mile away from the old circle site. A few days later it acquired a single ring. Shortly after that a huge triangle of flattened corn, with a 17 feet base and sides 38 feet long, turned up in the same field. These additional features, however, were given the thumbs down by a local CCCS representative who, after making a careful study of the flattened wheat, felt they were probably man-made.[4]

Australia (1966-1989)

To end the review of UFO nests world-wide we return to Australia where, ever since the Tully reeds case of 1966, flattened circles of crop have continued to appear. UFO researcher Keith Basterfield has made a detailed study of all reported incidents in his paper *Circles Down Under*.[5] He cites 13 prime examples of Australian crop circles appearing in everything from grass to berries, oats, strawberries, thistles and swamp grass. Keith's list begins at Tully, Queensland, and ends with an account of the much-publicised story of Max and Nancee Jolly of Speed, Victoria. The couple run a farm at Turriff with their 29-year-old son Stuart in the Mallee wheat belt of western Victoria.

On 6 December, 1989, a contractor took a combine harvester on to the Jolly's property to 'strip' wheat from a 600-hectare field. Unexpectedly, it came across five flattened circles, so steered around them and reported their

presence to the owners.[6] Two were found to be approximately three metres in diameter, whilst the other three were just one metre across. All were swirled in an anticlockwise direction. No stalks had been broken or crushed, and each bore a striking resemblance to their British counterparts. Eight further examples were eventually located elsewhere in the same field.[7]

The discovery of the circles was dramatic enough, but to the Jollys they merely climaxed a series of strange occurrences involving their 9000-hectare property. The most remarkable of these took place around nine o'clock one evening in May 1989 when Stuart decided to investigate the terrible commotion coming from a distant sheep pen filled with 700 ewes and lambs. He could see them dashing about in a wild panic and, upon looking up, saw the source of their distress – for stationary above the paddock was a huge yellow light, pulsating rhythmically. He jumped into a farm vehicle, but by the time he reached the spot the aeroform was nowhere to be seen. However, Stuart could hear a loud, high-pitched noise coming from the empty sky above the paddock likened to the slow rotation of a helicopter blade without the sound of an engine.

He had never encountered such a disconcerting spectacle before. The sheep were stumbling about, careering from one side of the paddock to the other, clearly frightened by the pulsating light-form and the accompanying noise, which only ceased after several minutes of complete chaos.

When Max and Nancee arrived home from a twenty-first birthday party an hour later, the sheep had still not calmed down, and what's more, they quickly learned that animals on a neighbouring farm had gone wild at exactly the same time. In the paddock itself they were amazed to find a wedge-tailed eagle stumbling and flapping its wings, as if unable to fly. It appeared to be totally disorientated and in some kind of shock; never before had they seen an eagle act in this way. The Jollys concluded that the presence of the yellow light had destroyed its sense of

PLATE 44 One of the several flattened circles of crop discovered in December 1989 on the farm property of Max, Nancee and Stuart Jolly in the Mallee wheat-growing belt of western Victoria, Australia. Strange lights had plagued the area for a number of years beforehand (Photo: *Weekend Truth*).

balance. Happily, the effect could only have been temporary, for it had taken flight by the morning.

This was not the only strange incident of its type to occur on the Jolly's farm, either. In November 1987, following the appearance of an unidentified aerial light in the area, Nancee Jolly went out one morning and found that a 4000-litre water tank had completely emptied overnight. No explanation was ever found. Then, one night in December 1988, Stuart Jolly was shocked out of bed by an ear-shattering noise that came from the clear sky. Upon investigation he found no trace of its origin.

Other luminous aeroforms have been reported in the vicinity as well, and the family are in no doubt that the flattened circles are linked in some way. This assumption was strengthened when aerial photographs of their

property showed that as many as 400 circles, some like the tiny 'grapeshot' holes found in Britain, had appeared over a five-mile radius in the past ten years, but not one of these had been observed at the time. Subsequent investigations by local UFO researchers revealed that the magnetic variation inside the wheat circles was considerably higher than the background level on other parts of the farm, giving us our first clue as to why the Jolly's property should be repeatedly graced by strange phenomena of this kind.

During my potted survey of the battered UFO books in my personal library, I also came across two cases originally used as evidence in favour of the extra-terrestrial debate, but in the light of the orgone hypothesis to crop circles, now seem to take on a new (and in the second case, quite disturbing) significance.

The first example has been extracted from *Flying Saucers come from Another World*, written by a Frenchman named Jimmy Guieu and published in 1956. In a year to year account of developing events in the 'flying saucer' debate, he detailed a remarkable case that took place at Charleroi in Belgium on 16 or 17 May, 1953. It concerned a man named Hermann Chermanne, of the town of Bouffioulx, who was able to capture on film two remarkable shots of an unusual aerial phenomenon he witnessed in the sky.

According to the *Le Peuple* newspaper of 18 May, Chermanne was on his way home from work at around 8.15pm when he was drawn to look skywards by a peculiar sound likened to 'the prolonged vibrations of a sheet of iron', accompanied by 'a dry rattle like that of a machine-gun.'

Turning around he saw a mysterious object rising upwards with a long funnel of spiralling mist or smoke that trailed up from behind a tree-capped ridge a short distance away. What he saw can only be described as an intense ball of light, surrounded by a fluctuating, white

PLATE 45 The first of two pictures of an extraordinary aerial form caught on camera by M. Hermann Chermanne at Charleroi, Belgium, in May 1953. The object climbed vertically and was accompanied by an unearthly sound heard by many residents in a nearby town. Does this show a fully manifested orgone bioform? (photo: M. Hermann Chermanne)

halo of plasma. From its edges came tiny 'satellites' that darted off in all directions. Chermanne took hold of his camera and clicked one shot before the light transient turned sideways to reveal more of its brilliant central sphere.

A second photograph was taken just as the object moved rapidly into the sky and vanished, leaving only the long white vapour trail that soon evaporated under the force of the wind.

Several people from nearby Bouffioulx and its environs independently reported the clear sound of 'a loud rumbling explosion' at a time coincident to Charmanne's extraordinary sighting.

The two photographs came out uncannily well, and when I first set eyes on them, I could not help but wonder why they had never reappeared in any further books on UFOs or crop circles. I present them in this outing for the sheer mesmerism they induce and to pose the question: do they show an orgone bioform?

The second case is lifted from that epitome of good taste, *Laser Beams from Star Cities*, by Robin Collyns. It is not a good idea to take at face value the majority of the book's claims of trans-dimensional contact, but aside from the North Island circles, it does quote one blinder of a 'meteorological occurrence' that apparently took place in Venezuela during 1886, the details of which having originally appeared in the scholarly journal *Scientific American*. It takes the form of a letter to the editor dated 7 November, 1886, and is signed 'Warner Cowgill, US Consulate, Maracaibo, Venezuela.'

I make no bones about quoting this item in its entirety for both the style of writing and the disconcerting series of events it describes:

> During the night of October 24 last, which was rainy and tempestuous, a family of nine persons, sleeping in a hut a few leagues from Maracaibo, were awakened by a loud humming noise and a vivid, dazzling light, which brilliantly illuminated

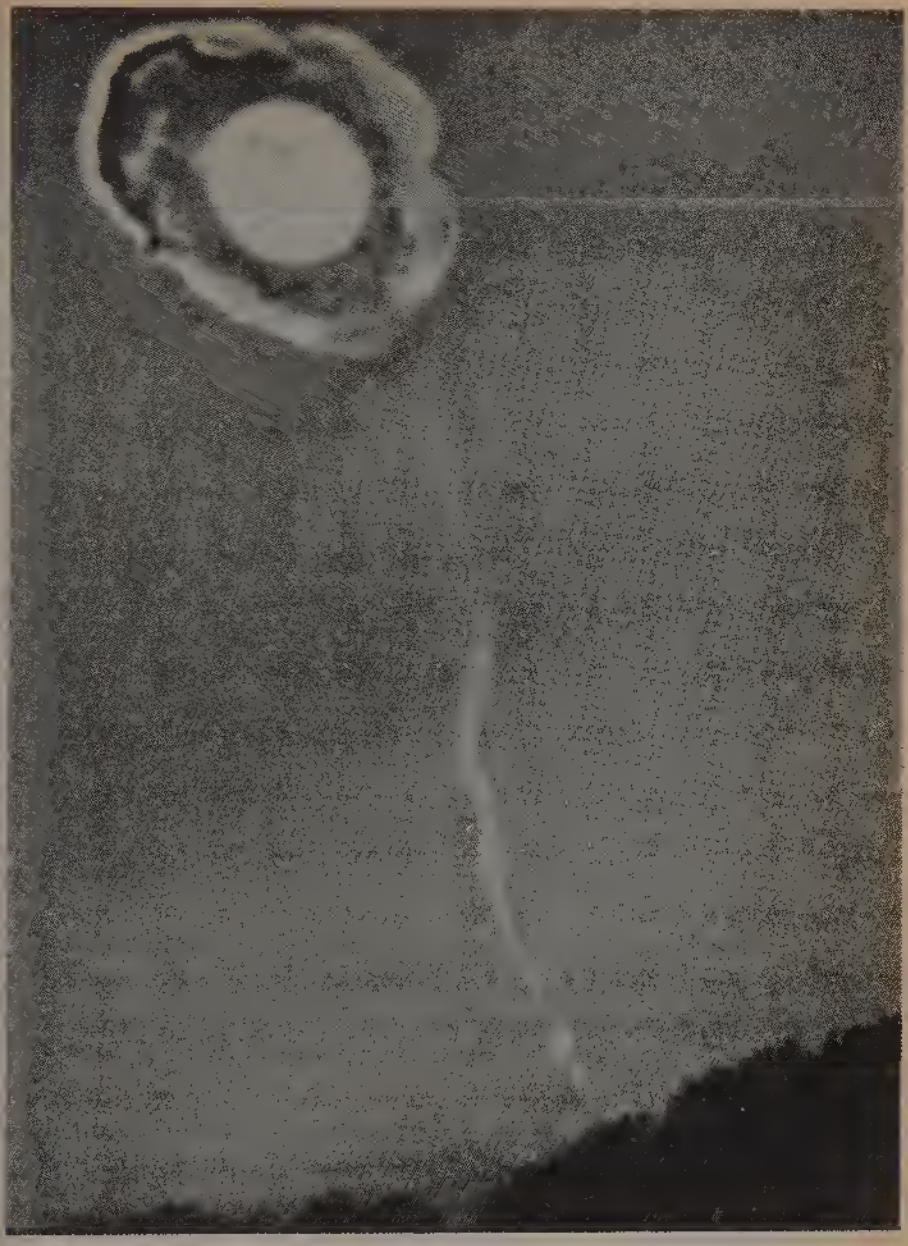


PLATE 46 The second picture of the remarkable aerial form caught on camera by M. Hermann Chermanne in 1953. If this bizarre phenomenon is not a UFO, then what does it show? (photo: M. Hermann Chermanne).

the interior of the house.

The occupants, completely terror striken, and believing, as they relate, that the end of the world had come, threw themselves down on their knees and commenced to pray, but their devotions were almost immediately interrupted by violent vomitings, and extensive swellings commenced to appear on the upper part of their bodies, this being particularly noticeable about the face and lips.

It is to be noted that the brilliant light was not accompanied by the sensation of heat, although there was a smoky appearance and a peculiar smell.

The next morning the swellings had subsided, leaving upon the face and body large black areas. No special pain was felt until the ninth day, when the skin peeled off, and these blotches were transformed into virulent raw sores.

The hair of the head fell off the side which happened to be underneath when the phenomenon occurred. The same side of the body being, in all nine cases, the more seriously injured.

The remarkable part of this occurrence is that the house was uninjured, all doors and windows being closed at the time.

No trace of lightning could afterwards be observed in any part of the building, and all the sufferers unite in saying that there was no detonation, but only the loud humming already mentioned.

Another curious attendant circumstance is that the trees around the house showed no sign of injury until the ninth day, when they suddenly withered, almost simultaneously with the development of the sores on the bodies of the occupants of the house.

This is perhaps a mere coincidence, but it is remarkable that the same susceptibility to electrical effects, with the same lapse of time, should be observed in both animal and vegetable organisms.

I have visited the sufferers, who are now in one of the hospitals of this city; and although their appearance is truly horrible, yet it is hoped that in no case will the injuries prove fatal.

Let us hope the family made a full recovery! No other information on this remarkable incident was available to me. However, it was soberly reported and readily categorised as a 'meteorological occurrence', due to the lack of alternative explanations available in 1886. And in some strange way this conclusion may not be so far removed from the truth as it might have seemed during the height of the UFO craze in the 1970s. The low humming noise, the dazzling light, the violent vomiting, the extensive swellings, the peculiar smell and the withered trees have all been met with in the orgone solution to both the UFO phenomenon and the crop circle enigma.

It seems clear that if we are to accept orgone as the causatory force behind the manufacture of crop circles, then the world is going to have to re-think its entire attitude and approach towards interacting with this unpredictable phenomenon. Identifying whether a crop indentation is of man-made or natural origin will be difficult enough, but deciding whether it is safe to enter could be a major problem in the months and years ahead. For although orgone radiation in low dosages is clearly beneficial to the human body, DOR is quite another matter. As dense, undiluted orgone this energy can severely change the structures of crops and plants directly in its path. Coming into contact with its accompanying electromagnetic field could be detrimental to our bodily systems, and it should not be assumed that this radiation simply dissipates after the circle's formation.

More important to me now, however, in September 1991, many months away from the next summer season, was to try and define the exact relationship between circles, UFOs and the human mind. And for this I would need to turn to more than just my battered collection of pulp paperbacks.

19
Earth Lights Revisited

In December 1979, myself and two colleagues – parapsychologist Graham Phillips and UFO investigator Martin Keatman – turned our attentions to what was then Britain's most popular mystery – the Loch Ness monster. In the weeks leading up to Christmas 1979 we used our resources and time researching the theme for one of a series of television documentaries to be funded by an American company. The *Why?* project, as it became known, was never made, but the wealth of material we uncovered proved invaluable to future research.

After digesting every book available on the subject, the three of us spent a week at Loch Ness in the Scottish Highlands scanning faded newspapers, going through local archives and interviewing a variety of different people. We unearthed extraordinary accounts of monster sightings never before quoted in books, simply because they were too absurd for marine biologists to handle. More importantly, we discovered that the environs of Loch Ness were not just home to a lake serpent, they were also infested with many other types of strange phenomena. We uncovered case after case of bizarre UFO encounters, big cat sightings, bigfoot sightings, contemporary accounts of Little People, a legend of a witch conjuring the wild wind as well as mysterious disappearances and reappearances of people.

To us it became very apparent that the monster was just one facet of a much stranger picture centred upon Loch

Ness, with the lake acting as a 'window' for these inexplicable occurrences. Our comparisons with other similar areas of intense paranormal activity around Britain led us to conclude that the Great Glen Fault, which runs the entire length of the loch, produced geophysical anomalies in the earth's magnetic field, resulting in paranormal activity on a dramatic scale. We also proposed that fault lines in other regions must similarly produce window areas, or 'ufocals' as they are known in UFO lore. For reasons which escape me now, we chose to refer to such areas as emanic fields (fields of electromagnetic anomaly). We also noted the proximity of ancient sites such as mounds and barrows to Loch Ness, and even traced a chambered cairn lying below the loch's water-line, precisely on the Great Glen Fault. We proposed that past cultures sited these monuments in accordance with supernatural events, such as strange light phenomena.

In the light of recent discoveries, these perhaps 'enlightened' conclusions may have been inspired, but it was certainly not a theory new to us. A UFO investigator and contactee named Barry King, with whom I had worked for some years, had been psychically given this idea in 1978. However, the biggest problem was that this information had been conveyed telepathically to Barry by an 'alien' intelligence he believed to have been responsible for a UFO abduction he experienced back in 1974. In an attempt to substantiate this theory, he had been motivated to mark a map showing the major fault lines of the British Isles with corresponding regions of intense ufocals and lake monster appearances, and this I still have on file.

I do not consider for a moment that Barry really was in touch with aliens, but what I do know is that this supposedly external intelligence was able to give him quite specific information concerning UFO-related events, which I will return to later. Somehow Barry King had been inspired to link fault lines with areas of intense paranormal and UFO activity, and this is all we needed to know.

What none of us knew at the time was that two earth mysteries researchers, Paul Devereux and Andrew York, had been studying hundreds of unexplained incidents in the English county of Leicestershire and were coming to exactly the same conclusion. For these two men believed there was an intrinsic link between underground faulting, geophysical anomalies, ancient sites and the UFO phenomenon. They acknowledged the French ufologist Ferdinand Lagarde for having first examined the apparent relationship between UFOs and geological faulting, following his own extensive study of the legendary wave of French sightings in 1954. This was the same source material that had inspired Aimé Michel to establish his orthoteny concept of UFOs following linear courses.

Paul Devereux, editor of the influential journal *The Ley Hunter*, later published his findings in two books, *Earth Lights* (Turnstone Press, Wellingborough, Northants.), co-written with a Paul McCartney in 1982, and *Earth Light Revelations* (Blandford Press, London), co-written with David Clarke, Andy Roberts and Paul McCartney in 1989. Both titles adequately demonstrate that the stresses of geophysical features, in association with an assortment of atmospheric conditions, produce light manifestations he refers to as earth lights. These may take the form of hill or mountaintop discharges, earthquake lights, ghost lights, spook lights, even Will-o'-the-Wisps. He also believes this theory accounts for those aerial light forms seen today as extra-terrestrial spacecraft, in other words UFOs. Paul Devereux was able to show the close correlations between earth light manifestations and tectonic strains, particularly during earthquakes. He and his colleagues have also been able to produce and photograph tiny globes of light released moments before the controlled crushing of granite core samples.

Other researchers, such as Dr Michael Persinger, a Canadian psychologist studying brain chemistry, and his partner, Gyslaine Lafrenière, have been coming to similar conclusions concerning the nature of UFOs, as may be

seen from the series of papers they have published on the subject since 1977.[1] Their main area of study has been the relationship between paranormal events and electrical fields, in respect to their effects upon the human brain. They have proposed that a spinning column of ionised air, described by them as a 'transient', can be produced by tectonic stress below ground level and then released into the air. Through atmospheric ionisation it would attain luminescent form, and should observers come into the proximity of this light source, then they would experience varying physiological effects depending on the distance involved. These would include many of the symptoms generally associated with the close proximity of witnesses to UFOs, such as tingling sensations, hair standing on end, headaches, nausea, eye problems, skin tanning and, if close enough, visionary experiences.The revolutionary work of researchers such as Devereux, Persinger and Lafrenière have brought us closer to understanding the origin of light phenomena on a world-wide level. It did not, however, explain *all* UFO sightings, as no theory ever could, but their discoveries are of paramount significance to the crop circle enigma for a number of reasons. Firstly, a realisation of the relationship between underground faulting and paranormal activity allows the prediction of past, present and future ufocals, or emanic fields. These almost certainly correlate to known areas of high intensity circle sites. For instance, Paul Devereux conducted an extensive survey of the Warminster light phenomenon and discovered that the only two surface faults in the area both pass close to the base of Cley Hill. Their presence therefore supports the proliferance of paranormal and UFO-related events in this area.[2]

Secondly, there has been a high incidence of light phenomena reported either at the time of a circle's formation, or later by those visiting the site concerned. These are likely to be of two distinct origins, both involving the orgone process. There would be those produced in the upper atmosphere by the discharging orgone bioforms

and those lights that enter manifestation at ground level and *then* rise into the air. This later variety could be considered as the earth lights and transients categorised by Devereux, Persinger and Lafrenière. It would also include the *Ignis Fatuus* or Will-o'-the-Wisp manifestations apparently produced by the orgone concentrations created by methane in burial grounds, marshes and swamps.

Paul Devereux has been reluctant to put a definitive tag on the actual nature of his earth lights, describing them only as 'exotic energy'. But in the opinion of Debbie and myself all forms of terrestrial-produced light may be seen as manifestations of orgone deposits located upon the earth's surface. Many earth lights, shining spheres and blatant UFOs have been reported either during or after the formation of crop circles, some in broad daylight.

In recent years roving light spheres have been captured by video cameras at Wessex circle sites on at least three occasions. One of these films, shot by two German students on 18 August, 1991, at a formation near Marlborough nicknamed the 'Manton Ant', is featured on the full length video entitled *Crop Circle Communique* (Circlevision Production, 1991). The viewer sees a tiny white ball pass over a circle before continuing its course across the heads of the sunlit corn until, after some 20 seconds, it is finally lost from view. It then re-appears and is eventually seen five times in all. Interestingly enough, the small globe looks more like a globule of liquid mercury than a ball of light, an effect that gives the whole video a decidedly eerie quality.

Such cases are strong evidence of the relationship between light phenomena and crop circles. They are not, however, evidence that the circles themselves are actually producing these lights; far from it, in fact. It seems much more likely that the qualities of prospective circle sites as existing orgone accumulators can allow dense concentrations of orgone to manifest as fully-formed earth lights

long before it is chosen as a place of impact by atmospheric bioforms.

In other words the circle sites themselves are responsible for the production of these terrestrially-produced, mini-bioforms of exotic energy, not the other way around. The presence of the circles merely heightens, concentrates and disturbs the orgone potential existing at the site beforehand.

For instance, there had been reports of mysterious globes or spheres of light appearing in the vicinity of the megalithic complex at Avebury and the nearby mound of Silbury Hill for many years *before* it became the centre of focus for the circles phenomenon. One such sighting occurred in November 1978 and was related to me directly by the observer, a life-long resident of Avebury named Heather Peak-Garland. She said that around ten o'clock one evening she left the house for a quiet stroll along the road with her dog. As she approached the western perimeter of the great stone and earthen henge that surrounds the village, she observed what she first took to be the full moon. Upon looking closer she realised that this 'moon' was in fact a soft, yellow-white orb of light, gently drifting towards her position from the direction of Beckhampton in the south-west. The luminous globe moved in silence over the earthen ditch and bank, before finally coming to rest just inside the ring of stones. It then blinked out like a light bulb being switched off.

As a countrywoman, Heather is familiar with the surrounding terrain at night, and is not likely to have made a mistake about what she saw that evening in 1978, ten years before the first quintuplet set of circles appeared close to Silbury Hill on 15 July, 1988. Within eight weeks of this date no less than 51 crop circles of various configurations peppered the fields around the great earthen mound. Clearly, Heather's sighting of her yellow-white globe pre-dated these initial crop circle events in the Beckhampton area by some years.

The Warminster story is another prime example of light

phenomena preceding the modern-day resurrection of the circles phenomenon (even though a few reported cases did come out of the area during the 1960s and 1970s), and there are other examples as well. UFO encounters such as the one experienced by Joyce Bowles and Ted Pratt in November 1976, as well as further sightings during the same period, exemplify the susceptibility of the Cheesefoot Head and Chilcomb areas to this type of phenomenon. The field at Oadby in Leicestershire where a crop formation appeared in 1988 had long been associated with strange light manifestations, as Rita Goold and I discovered in 1983, and the location on the Oxfordshire/Gloucestershire border where Gwen Horrigan found crop circles during the war years was separately connected with the appearance of mysterious spheres of light. I could quote other examples to strengthen my case, but I feel it is important to move on to another highly significant aspect of the phenomenon, and this is light consciousness.

Paul Devereux has tentatively shown in his books that earth lights often appear to possess minds of their own and respond to human thought in an almost playful manner, as a dolphin might respond to a swimmer or small boat, for instance.

Debbie has spoken much of the basic intelligence she believes orgone bioforms to possess, without any knowledge of Paul Devereux's own findings on the matter. Yet her words go beyond those of Paul's, for she feels that globes of light produced at ground level may be triggered into manifestation by the approach and conscious actions of humans. Once again, the process of non-locality is involved in forming a direct relationship between our own neurological orgone and that located in the proximity of the observer. In other words, aside from accidentally triggering lights into appearance, conscious or unconscious thoughts of 'Where are the earth lights, tonight?' could conceivably produce very tangible results.

Yet, as Paul observes, they are also playful, and so will respond to your own unconscious thoughts about them in

an apparently intelligent manner. During Project Hessdalen, one of the greatest skywatches of all time, there were unprecendented examples of light consciousness. Hessdalen is the name of a remote and desolate valley in Norway where, since the early 1980s, literally hundreds of mysterious aerial lights have been reported by both local villagers and trained observers brought in to watch the skies. The project was set up in 1984 with the co-operation of UFO groups from Norway, Sweden and Finland, and the results in the first year were simply astounding. Some 188 sightings were made of unidentified luminosities and many photographs were taken. Of more significance, however, was the way the lights would appear to play with the project observers during their long night-time vigils in the freezing temperatures. For instance, on 12 February, 1984, a slow moving light, flashing rhythmically, was seen

PLATE 47 A section of the enormous Avebury megalithic complex in Wiltshire. It was here that local resident Heather Peak-Garland witnessed a blue-white globe of light. Similar light spheres had been seen for many years before crop circles began appearing in the same area during 1988 (author's photo).

crossing the sky. A laser was trained upon it and immediately it changed its flashing sequence. Once the laser was switched off, it returned to its original rhythmic pattern. The experiment was repeated four times by the observers, and on each occasion the light responded in the same way.

Project director Leif Havik became acutely aware of the playful character of the lights after a small red globe unexpectedly span around his feet upon leaving the caravan HQ one evening in February 1984. He also discovered that unidentified lights would invariably be seen by observers when they were caught off-guard, usually with their cameras out of reach. For this reason he gave up taking a camera around with him, knowing it would invite a better response from the phenomenon.

Worse still was the way the aerial lights appeared to be mocking them, for on some occasions the light configurations would cluster to form the obvious appearance of earthly imagery. Once they formed themselves into a Christmas tree pattern, and during another aerial spectacle a cluster of lights formed into a clear representation of Marilyn Monroe in her classic billowing-dress pose from the film *Seven Year Itch*.

There are many other cases where mysterious lights have appeared to respond to human interaction. Could it really be possible that the orgone potential of the aerial light forms respond to the emotions and thoughts of human consciousness? It looked that way, and what's more, I felt it was this same process of non-locality that allowed us to subtly affect the evolution of the crop circle phenomenon.

That first week in September I also managed to read the book *Crop Circles A Mystery Solved* by Jenny Randles and Paul Fuller (Robert Hale, London, 1990). I had known Jenny since my very first days as a UFO investigator way back in 1975. She is the author of a great number of books that have formed landmarks in our gradual understanding of the UFO phenomenon. In this offering

she and circles researcher Paul Fuller introduce the whole modern-day mystery of the crop circles before revealing their own support for Terence Meaden's plasma vortex theory. They cite many examples of circles forming amid anomalous wind vortices, and detail cases (of which Jenny is best able) where UFOs have been witnessed in association with crop circle appearances. They also quote circle-related UFO sightings where electromagnetic effects upon witnesses, vehicles and animals have been widely reported. All these are presented as undeniable evidence that Terence Meaden's plasma vortex is the final solution to not just crop circles, but the whole UFO enigma as well.

My sentiments, as I gradually ploughed through this compelling read, were that the authors were on the right track. Yes, their evidence did lend weight to the plasma vortex argument. However, the book's eye-witness accounts of circles appearing also fitted in very well with the orgone bioform theory. Some cases involved wind vortices being seen at the time of formation, whilst others included the nocturnal appearance of mysterious lights shortly before a circle was discovered.

Of all the eye-witness accounts given, the case of Ray Barnes, a farmer from Westbury in Wiltshire, is potentially the most important for the series of strange after effects attached to the case. The date of the occurrence has been fixed as Saturday, 3 July, 1982, although this is uncertain. The time was around six o'clock in the evening and a little earlier there had been a thunderstorm, indeed it was still drizzling slightly. Whilst in a field, Ray Barnes' attention had been drawn to a 'wave' moving through the heads of the crop in a straight line whilst keeping a constant speed of around 50mph. Nothing could be seen, although the force involved appeared to act like a solid object, showing no fluidity as a normal wind might do. He saw no deviation in speed, course or strength and after crossing the field in a shallow arc it dropped down into the crop and radially inscribed a classic circle in around four

seconds flat. The force involved then simply dissipated on the spot. In the interview given to Terence Meaden, Ray Barnes had spoken of hearing a 'hiss and a rustle' as the crop was being flattened. The rustling could be put down to the stalks being laid flat, and the hissing was almost certainly associated with the agency involved with the circle's manufacture.

In the weeks, months and then years that followed, Ray Barnes kept a careful watch on the field in question, during which time several odd incidents occurred. These included a 'time warp', the witnessing of distorted shadows and various localised meteorological anomalies. All this once again supported the idea of circle-making bioforms impacting at places that produce independent paranormal anomalies through existing deposits of orgone.

Jenny Randles and Paul Fuller, like many others in the Meaden camp, cannot, however, equate with the idea of crop circle evolution. Their book suggests this is just an 'illusion', caused either through increased public awareness and media attention, or through hoaxing on a grand scale, probably a mixture of both. Yet to a great many others now interested in the phenomenon, circle progression forms part of a gradually evolving cycle that is heading towards some sort of scientific or spiritual revelation, whatever it may be.

Despite the book's failings – and its unnecessary attacks on the over-enthusiasm of rival cerealogists such as Colin Andrews, Pat Delgado and George Wingfield – *Crop Circles A Mystery Solved* is by far one of the crop circle enigma's most valuable research documents to date.

PART FOUR

The Furore

20
The Cornference

Saturday, 7 September, 1991. *The Cerealogist*'s first annual Cornference in Glastonbury would be the first time that either Debbie or I had come into contact with those genuinely interested in solving the riddles of the crop circle enigma. Not really knowing anyone, we could quietly take our places as punters and simply enjoy the packed agenda of weekend lectures.

Before the journey we had sworn to each other that the dreaded 'O' word should not be spoken, even though it did not seem as if anyone had even considered the possibility of orgone being the source behind the Circlemakers. In most people's minds, orgone was synonymous with the *ch'i* of the *Feng-Shui* geomancers, which was itself just a fancy name for earth energies; and no one but the dowsers *really* understood them. Furthermore, any suggestion that terrestrial forces might be solely responsible for the circle formations had already been shelved through lack of corroborative information.

Even so, there would be no mention of the word, just in case. In this way we could be sure that any future work introducing orgone as a source of energy behind the phenomenon had not been triggered by our own big mouths. I wanted to prepare a small booklet on our July excursion to the Wessex crop formations based on the 25 or so pages I had felt compelled to put on disk upon our return to Essex. This I would supplement with a brief run down of Debbie's orgone hypothesis, so it was best we said nothing until then.

The long journey to Glastonbury had been rushed, and after leaving the car we quickly found the Assembly Rooms, where the event had already begun. As might be expected the baking-hot auditorium was packed to capacity, and for the first lecture by Colin Andrews and Pat Delgado we stood behind a crowd of others at the rear of the sweaty hall. The co-authors' of the best-selling *Circular Evidence* (Bloomsbury Press, London, 1989) enthusiastically conveyed details of this year's crop of formations and cryptically announced that they were on the verge of revealing even greater marvels. Colin Andrews passionately vowed that, at every lecture in the future, he would pass on an emotional message the Hopi Indians of Arizona had asked him to give to the world. It claims that 'mother is crying' and speaks of how we as 'brother' are destroying the planet. The Indian elders say that if we do not learn how to become caretakers of the planet pretty soon, then it will be too late. The lecturer's words were very emotive and meaningful, and I assumed by this he now believed the crop circles to be visible signs of this desperate plea from the earth itself.

It would be stupid to ignore the simple words of such spiritually-aware people as the Hopi Indians of Arizona. Like the Neolithic and Bronze Age cultures of Britain, their understanding of man's relationship with Gaia, a name given to the concept of a living earth by scientist James Lovelock, has always been deep and profound. It *is* important that we do come to terms with the concept of Gaia and understand that orgone, or *ch'i*, is the life-force that animates and sustains nature. It is the earth's body, blood and intelligence, represented by our Neolithic ancestors as the concentric rings, zig-zags and spirals carved on to rock-faces, and referred to by them as Elle or Elen, 'the life-giving light of the land', according to the psychics at least. It was this understanding and harmony with the living earth that our megalithic ancestors strove to achieve when they constructed the places of power that we ourselves are now beginning to rediscover.

The next lecture came from George Wingfield, an ex-IBM physicist and now a full-time circles researcher. In a factual, though humorous, tone he reviewed the evolution of the circles during the 1991 season by showing the audience a series of breathtaking aerial photographs that flashed up on to the screen. For the first time we were confronted by images of those formations that had appeared in the ripened fields of Wessex outside of our own excursion to the area in mid-July.

It seemed that the first major development of the season had been the appearance of three-circled dumb-bells with features that gave them the distinct appearance of looking like 'insectograms', complete with antennae and stamens. An early form of this design we had encountered at Chilcomb Down in Hampshire. The D-shaped feature with its sectioned ladder had often accompanied these formations. Although these insectograms were mainly confined to Hampshire, two had been found in the same field, just beyond Stonehenge in Wiltshire. George emphasised that the insectograms were different in feel and style to the main batch of pictograms that had appeared in the rest of the Wiltshire area.

Aside from the Barbury Castle formation in July, the Wiltshire quota of crop indentations had continued in the basic style laid down the previous year and typified by the well-publicised example at Alton Barnes. Dumb-bells had been very popular at the beginning of the season, and these included the examples we had encountered at Avebury Trusloe, Alton Barnes and The Firs farm, Beckhampton. One dumb-bell found at Morgan's Hill, near Devizes, appeared unnoticed during the night of 28/29 June, despite the field in question being monitored extensively from all sides. In previous years it had played host to various circle formations, so cerealogists such as Terence Meaden and Mike Carrie had decided to keep a careful watch there in 1991. Not only was there a considerable amount of hardware trained on the crop itself, but infra-red sensors had been positioned across the tramline

entrances on each side of the field. On the night concerned a thick mist descended and when it lifted shortly after dawn the dumb-bell formation was discovered by the baffled group of crop watchers. No one had been into the field, no sounds had been heard, no movement was seen, and none of the sensors had been activated. When Mike Carrie entered the dew-laden circles he found no evidence of any human involvement in their construction.

As the season had got into full swing, the insectograms evolved into another variation, amusingly christened the 'curlyman' or 'curlygram'. Their principal features included linear spurs ending in curved turns, either placed at the edges of the formations' flattened circles or jutting out at angles from their main axis line, giving the impression of enormous match-stick men. There were also six-petalled flowers, encircled by a single ring, found at Cheesefoot Head.

It was at this stage that the evolution pattern had started to move in very strange directions indeed. For Tuesday, 30 July had seen the appearance of the first, well, what shall we say, dolphin or whale formation. It was found at Boreham Wood, Lockeridge Dene, in a field quite close to the original formation we had encountered on the way to Alton Barnes in mid-July. This unbelievable design could be described as an enormous, elongated ellipse with a linear spur, encircled by a ring, at either end. To complete its fishy appearance were two further angled spurs two-thirds of the way 'down' its 'back', giving the overall impression of a gigantic bottle-nosed sea mammal, closely resembling the Ganges river dolphin of India and Nepal. It also had undeniable similarities to the aerial image of the serpent mound at Peebles, Ohio, USA, a pen and ink drawing of which appeared in F.W. Holiday's essential book *The Dragon and the Disk* (Futura, London, 1974).[1]

My initial response upon seeing this bizarre image was to consider that if a formation such as this was for real, then we really have got problems. Yet other ellipses with

spurs and rings were to follow, including one at Alton Priors, two at The Firs farm and two close to the Kennet stone avenue leading into the Avebury henge monument. Even more obscure was the formation nick-named 'The Brain', found at Chilton Foliat, Hungerford, in mid-August. To me it looked more like the curling tracks left by a snake in the sand than a brain, but to some it apparently resembled a DNA molecule.

One point that did disturb me slightly during this lecture was the passing references to the recurrence of outlying circles or patterns found in the vicinity of larger formations. In Wiltshire these aptly-named 'signatures' consisted of either two small circles of different sizes or a scroll composed of two circles joined by a curve. In Hampshire and at Stonehenge the tell-tale signature had been two 'eyebrows' or double-D's discovered edging out of tramlines. These were found next to nearly all of the insectograms, the curlymen and the flower designs, which looked dodgy anyway.

Did a natural force with a computer-like consciousness

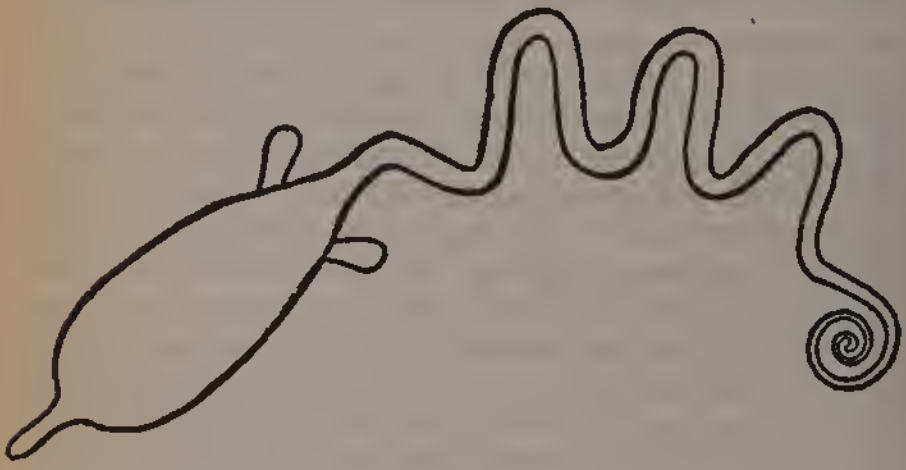


FIG. 8 Ted Holiday's interpretation of the serpent mound at Peebles, Ohio, USA. The slim neck, bulbous frontal portion, fins and tail are indicative of the 'dolphin' formations that appeared in the fields of Wiltshire towards the end of the 1991 season (picture: F. W. Holiday).

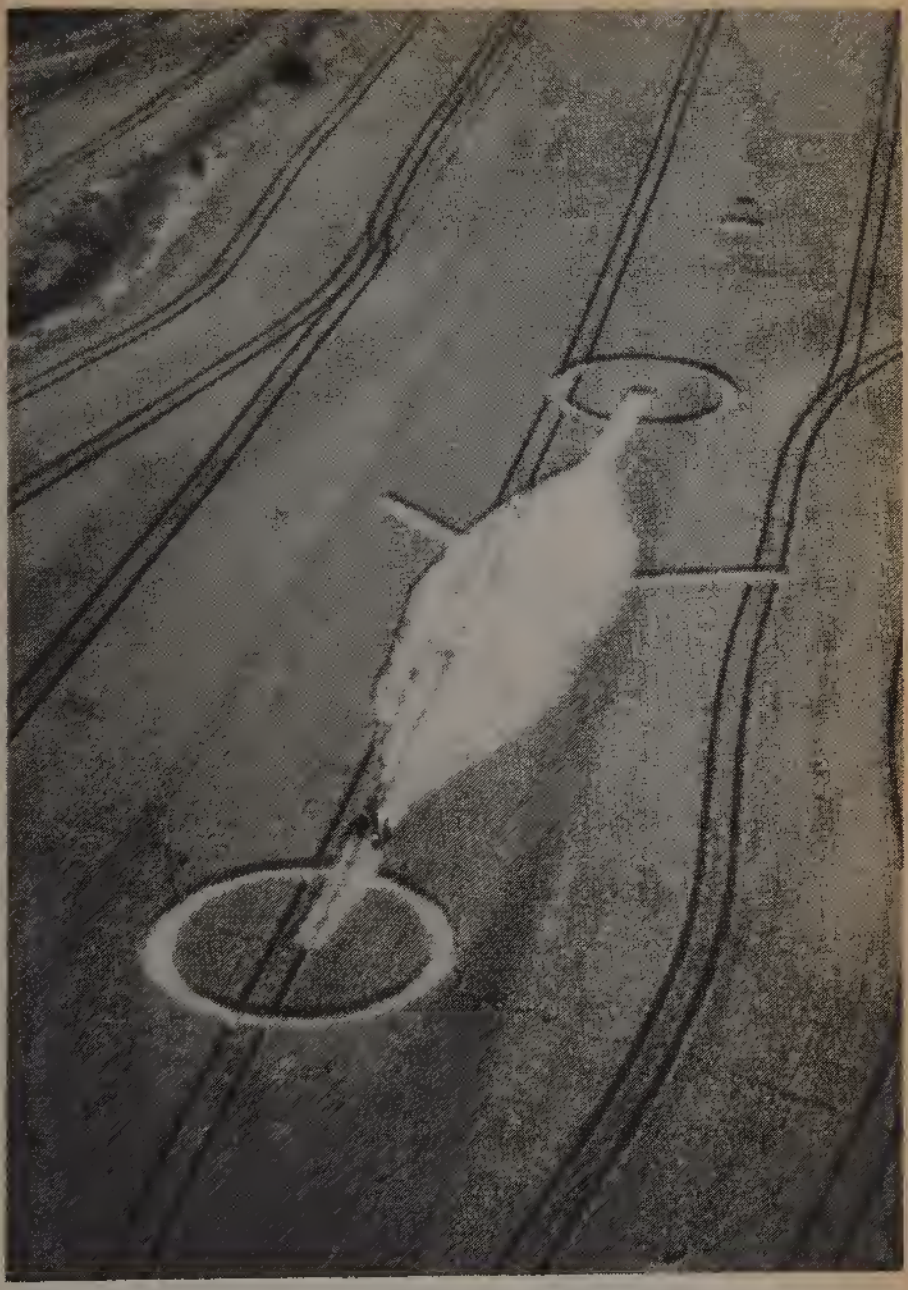


PLATE 48 Is this for real? The first 'dolphin' formation that appeared at Lockeridge Dene, near Marlborough in Wiltshire, on 30 July, 1991. Anomalous radio-active readings were found in soil samples extracted from this site (photo: Calyx Photo-News Agency).

need to sign off its works of art with clear signatures? The answer did not bear thinking about in the euphoria accompanying the lectures here at the Cornference.

George Wingfield left the most sensational pictogram of the season till last. The slide changed, and on to the screen came an extraordinary masterpiece, an enormous formation composed of an inverted heart attached to a number of smaller circles of varying sizes, and a further satellite circle well beyond the uppermost tip of the formation. It had appeared during the night of the 11/12 August in an isolated corn field near the village of Ickleton, ten miles south of Cambridge and close to the Essex border. It was positioned upon a ridge, completely hidden from obvious view, virtually on the course of the prehistoric track known as the Icknield Way, which joins the Ridgeway in Buckinghamshire. Even more curious was the invisible presence, not two fields away, of the St Michael Line, the corridor of sanctity running from Land's End past the ruins of Bury St Edmunds Abbey to Hopton-on-Sea in Norfolk. Completing the antiquity of the landscape were sporadically-placed crop marks, indicating the positions of ancient tumuli ploughed out long ago. Indeed, the very name Ickleton supports its ancientness, for *ick*, as in *Ick*nield, implied the presence of the Iceni, the fierce Celtic tribe who ruled East Anglia before the Boadicea uprising of AD 61 and occupied nearby Wandlebury Camp upon the God Magog Hills.

The formation was discovered on the morning of Monday, 12 August by a Mr Cherry-Downes of Snailwell, who was making a regular air journey to Hatfield in Hertfordshire. However, it had not been until George Wingfield was shown a sketched drawing of this unique formation that its full significance had become apparent. For he recognised it as a near perfect representation of a design referred to as a Mandelbrot set. In common with almost the whole audience there that day, I had no idea what he was talking about. Yet straining my ears in the hope that

PLATE 49 The crop formation nicknamed 'The Brain' found at Chilton Foliat, near Hungerford in Berkshire, on 18 August, 1991. Some saw this as a representation of a serpent, some as the structure of DNA. What do you think? (photo: Calyx Photo-News Agency).

it would ensure his words were digested, I listened carefully to what he had to say next.

Apparently, the Mandelbrot set is looked upon as the most complicated pattern possible in so-called chaos mathematics. In simple terms it is a visual representation of infinite possibilities derived by an endless mathematical equation, like two mirrors turned in on each other. Within a Mandelbrot set are more Mandelbrot sets, and within each of these are further Mandelbrot sets, and so on, so forth; it is a constant process displaying a vision of infinity itself. Technically the Mandelbrot set does not exist in nature, and can only be artificially produced using complex computer graphics. The design takes its name from Benoit Mandelbrot, the first person to utilise high-

powered computer enhancements in the 1970s to demonstrate these so-called geometric 'fractals'. The actual design was first produced by Mandelbrot using a highly sophisticated IBM computer in 1979.

A Mandelbrot set appearing in a Cambridgeshire field must have caused a few sleepless nights for a great many circles researchers, including Terence Meaden and Jenny Randles. For the study of chaos mathematics, fractal geometry and their allied subjects of astro-physics and quantum physics, were all born a mere few miles away at Cambridge University, causing eye brows to be raised in some quarters. Had it therefore been a prank undertaken by the students as part of a rag week celebration? Some students initially claimed responsibility, but offered no evidence. Despite this, a well-promoted campaign by CCCS agronomist Montague Keen to find those responsible through university journals failed to produce one single culprit, even though amnesty had been assured to anyone who came forward and admitted to the hoax.

For the crop circle experts this had been merely a cosmetic affair, as those who studied the cerealogical version of the Mandelbrot set were convinced of its authenticity, citing the fine detail of its outlying circles, some less than two feet in diameter. The larger of the appended circles were separated from the great cardioid by a thin curtain of standing corn that diminished to the width of *just one stalk*, a feat of great artistic achievement, whatever its origin.

It was said that Cambridge quantum-physicist Dr Stephen Hawking, author of the best-selling book *A Brief History of Time*, decided to dismiss the formation as a hoax. Amusingly, the *Sunday Telegraph* of 25 August had reported on the formation and quoted the words of Mandelbrot himself, who was alleged to have been 'very pleased to hear of the theory taking root . . . I can't wait to see what the next one will look like.'[2]

If the Mandelbrot set should turn out to be a genuine formation, then perhaps its presence was an indication

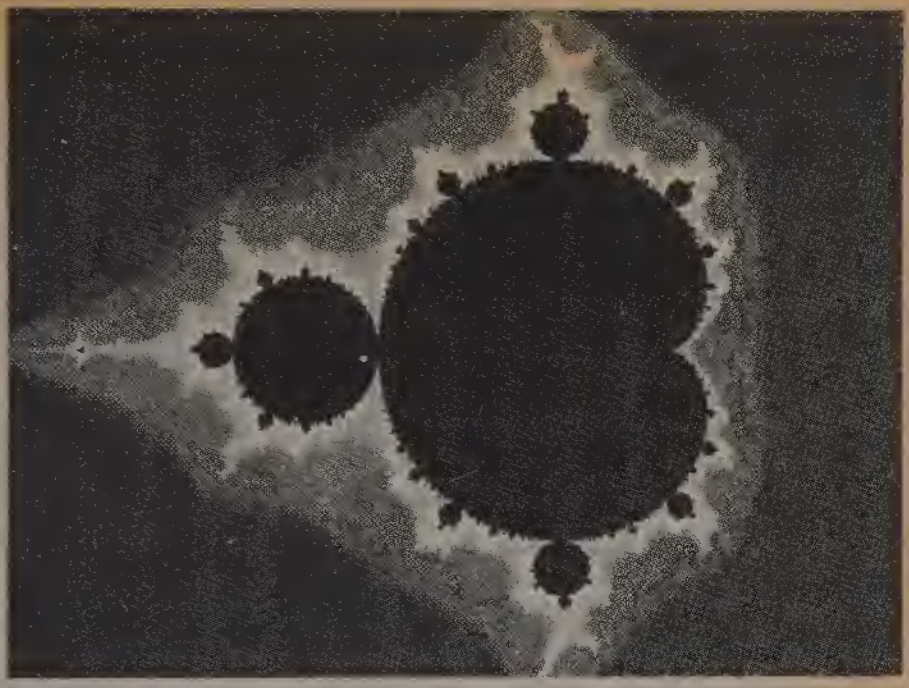


PLATE 50 The computer 'fractal' known as the Mandelbrot set first reproduced by Benoit Mandelbrot in 1979. It is an ultimate image of chaos and its appearance in the fields of Cambridgeshire has caused sleepless nights for a number of circles researchers (photo: Benoit Mandelbrot).

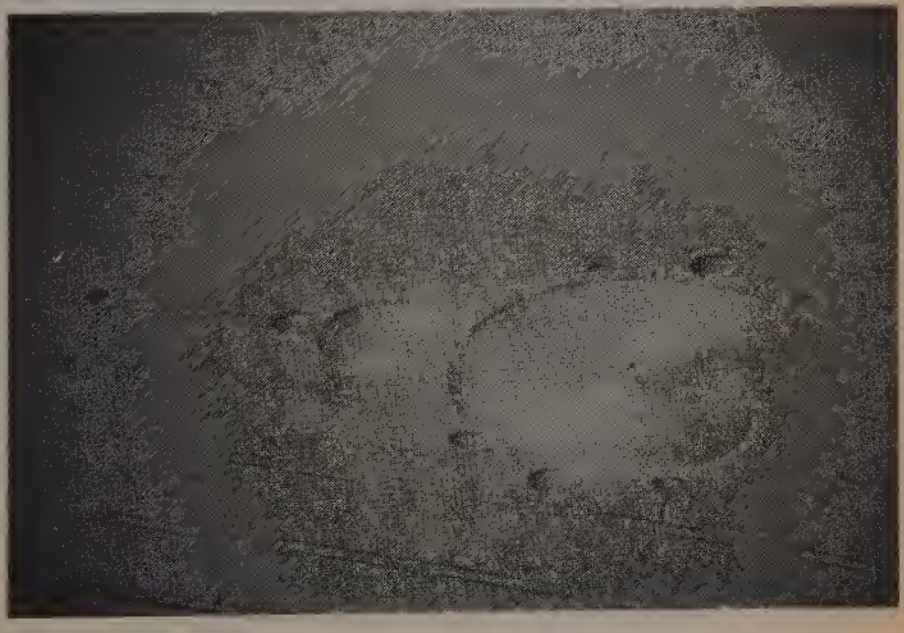


PLATE 51 The Mandelbrot set crop formation that appeared at Ickleton, Cambridgeshire, on 12 August, 1991 (photo: George Wingfield).

that we should look towards chaos mathematics and quantum physics for clues as to the nature of the crop circle enigma. Other researchers will, I'm quite sure, have much to say on these matters.

From a non-locality point of view, it could be that the proximity of Cambridge University sparked off the design's formation, choosing this design as opposed to any other because it was the strongest and most potent image in the unconscious minds of those physicists scientifically unravelling the ultimate mysteries of time and space.

On the other hand, if it was a hoax, then its construction would have necessitated precision drawing of a kind previously unknown in crop circle history. Even the complex patterns found in the formation at Barbury Castle would have been easier to hoax than the Mandelbrot set.

And it was the Barbury Castle formation that featured in the next lecture by *The Cerealogist*'s editor, John Michell. He explained how the measurements, proportions and general design of this unique work of art, contained hidden dimensions of great cosmic significance to the study of universal or 'canonical' geometry, like that incorporated into the measurements of Stonehenge.[3] Certainly, this was another point in favour of its authenticity.

No one even made a passing reference to the Big 'O' until a panel discussion at the end of the first day, when a man standing at the back shouted out: 'Do any of the panel have any views of whether Wilhelm Reich's orgone energy is connected with crop circles?'

Our heads sank. What sort of nexus was this about to initiate? To our complete surprise the panel shook their heads, passed around the question before admitting that they knew of the work of Wilhelm Reich and his orgone energy, but did not link it directly with crop circles.

The matter was dropped, but instantly Debbie and I took note of the guy who had posed the heart-stopping question and approached him surreptitiously afterwards. So, what were his own views on orgone energy?

The man, a resident of Glastonbury, quickly detailed

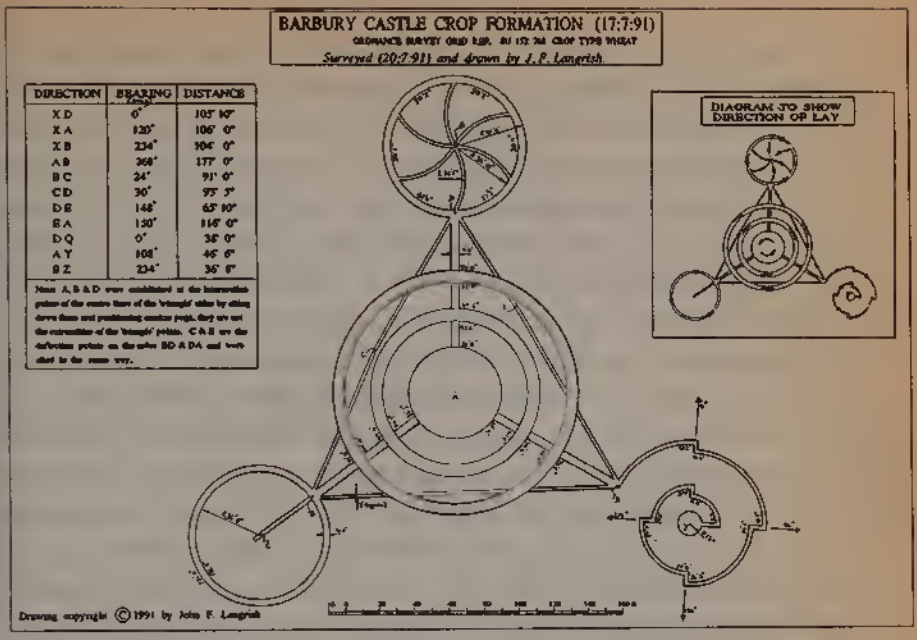


FIG. 9 John Langrish's fine ground-plan of the Barbury Castle formation of 16/17 July 1991. His meticulous study of this Wessex crop formation enabled earth mysteries author John Michell to establish that its dimensions incorporated ancient geometry found in megalithic monuments such as Stonehenge (picture: John Langrish).

his observation that crop circles appear in the proximity of ancient sites, particularly mounds and barrows. These, he pointed out, were composed of alternating layers of organic and inorganic materials, making them ideal orgone accumulators. Perhaps there was some link, he suggested, between these storehouses of energy and the supposed ley lines that ran out from the ancient sites into the fields where the crop circles appeared. To him there was an undeniable relationship between orgone and the crop circles, and he simply could not understand why no one else could see this fact. After chatting with the man for some while, he offered us plans to make an orgone accumulator, and that was it. It was as far as he could go on the matter, so we left him and returned to the main hall.

The Saturday evening was spent in The George and Pilgrim where Debbie and I bumped into two sharp, observant circles researchers who introduced themselves as Rob Irving and Adrian Dexter. They were both members of a circles group who met regularly in a room at the Waggon and Horses pub in Beckhampton, Wiltshire. Adrian, it seemed, had been struck down with flu for two days after his visit to the Barbury Castle formation.

With a pocket cassette in hand, Rob proceeded to ask me about my psychic work with Rita Goold during 1983. I told him I had witnessed a great many inexplicable events in Rita's presence, some I would class as strictly paranormal, others I could say little about. Of all the stories concerning Rita, the most profound and emotive had been told to me by a close colleague named Alan Cleaver, who worked extensively with the Leicester medium from 1981 onwards.

Rita would generally 'sit' on a Friday evening in the home of her Spiritualist friends, Pat and Barry Jeffery, who lived on the other side of Leicester. She would go into trance in their blacked-out lounge and discarnate personalities would then manifest in the darkness to address those present. Often these entities would come in touch with the sitters, and I personally have cherished memories of an Edwardian opera singer named Laura coming through to the circle. She would be accompanied by a distinct perfume as she gayly danced about, singing in a soprano voice. Yet directly after her departure this pungent aroma would cease abruptly. For the seances Rita would always wear a plain tracksuit, but when Laura manifested you could clearly hear the ruffle of her long dress. On more than one occasion Laura actually sat on my lap, allowing me to feel the fullness of her thick dress. After she had vanished back into the darkness the session would end and the lights would go back on. Rita could be seen coming out of her trance, still sitting in a chair on the opposite side of the room.

One of the communicators at these sessions was the

Scottish medium Helen Duncan, who died in 1956. She came through to the circle with a distinctive booming voice and spoke in no uncertain terms about her life on earth and her daughter Gena. In 1982 Alan Cleaver, then assistant editor of *Psychic News*, Britain's leading weekly Spiritualist newspaper, thought it would be a good idea to find Gena Brealey, Helen Duncan's living daughter, and get her along to a session. This was duly arranged and on the evening in question the lights went out and as every one placed their hands upon a small table, apports (paranormally-produced objects) began to appear, among them some deep red carnations, and then a single red rose placed in front of Gena. It was so fresh, there was even dew on the flower and stem. When the lights were raised, Gena realised the full extent of what had happened and wept uncontrollably for some minutes. After composing herself, she told those present that the rose was proof enough of her mother's presence.

It transpired that after her mother's death Gena had entered the chapel of rest and – unbeknown to the other relatives – had laid a single red rose in her hands as she lay in the coffin. Some years later her mother, she said, had made contact with a psychic medium who proceeded to astound Gena by referring to this red rose, adding that one day it would be returned to her. Now, a red rose had appeared at a seance in Leicester. What further proof did she need?

Later, after the lights were extinguished once more, Helen Duncan manifested in the darkness of the room and spoke to her daughter on various matters of a personal nature for over an hour. Gena came away from the session fully convinced of Rita's remarkable ability as a physical medium. A complete account of this extraordinary affair is given by Alan Cleaver in issue three of *Anomaly*, the journal of ASSAP (the Association for the Scientific Study of Anomalous Phenomena), published in March 1987.[4]

'Why do you think so many strange incidents happen

when she is around?' Rob asked, genuinely intrigued. 'The trilling noise, the luminous column above Knap Hill, and other things as well.'

My answer was that some people appear to act as catalysts to paranormal phenomena, triggering it into manifestation whether by accident or design. Rita Goold is someone of this nature, as was my old psychic colleague Graham Phillips. He had exactly the same effect on situations. A classic example of this occurred when he convinced a party of friends that they should spend midsummer's night 1982 on a ledge upon Cader Idris, a mountain near Dolgellau in Wales. Among those present were earth lights expert Paul Devereux and a number of my closest friends, whose word I trust implicitly.

Graham believed that an event of great paranormal significance would take place at precisely one o'clock in the morning. It would be viewed from their vantage point half way up the mountainside, close to a rocky lake, with jutting cliffs of ancient volcanic rock towering above them on all sides. When the moment came the party had split up, with Paul and two others standing by a small camp-fire, and another person scanning the horizon with his back to them. As they completed their count-down to the appointed time, Paul and those with him saw a tiny blue-white globe of light pass over their heads from the vicinity of the sheer rock wall behind them. The fourth person caught sight of it in mid-flight and all turned to watch as the glowing sphere zoomed out of view behind a nearby ridge. Its size was estimated at between one and two feet in diameter, and it had appeared at exactly one o'clock. Paul, who often relates this tale at lectures (but omits the circumstances of its appearance!), kicked himself at the time as his book *Earth Lights* had just gone to press! The case was subsequently quoted in *Earth Lights Revelation*.

Another psychic who acted as a catalyst for paranormal phenomena was Barry King, the UFO researcher and contactee. The earth light witnessed in his presence at Upton Scudamore, just outside Warminster in 1976, is the

only notable mysterious light form I have ever seen. Yet to Barry it was nothing unusual for he had witnessed similar strange phenomena in the company of many independent witnesses on a number of occasions. One such incident occurred during a visit to the village of Borley in Essex, a year or so before we saw the light at Warminster.

The church at Borley is considered to be one of the most haunted spots in Britain, and so Barry, his younger brother and a separate friend paid it a visit one cold dark evening. Unable to go inside the church they entered the rear of the churchyard and peered in through a window. Almost immediately they were amazed to see a small sphere of bright blue-white light, no more than six inches in diameter, slowly float at head height from the vicinity of the high altar down the central aisle, before gradually moving towards them. It was finally lost from view in the vicinity of the so-called Waldegrave monument when the angle became too acute for it to be seen any more.

Despite recorded cases of similar strange lights being witnessed inside Borley church, the coincidence of Barry King and his friends being present just at the moment it appeared was too great to ignore. It almost seemed as if Barry, as the most psychic person present, had unconsciously triggered the phenomenon into manifestation and then drawn it towards him. Did he therefore trigger the manifestation of the earth light seen at Upton Scudamore in 1976?

The matter does not end here, either, for on 5 May, 1976, Barry and I spent a whole evening in a dense wooded area behind the church of St Peter at Upper Walthamstow in north-east London. The reason behind this nocturnal vigil was that on two occasions in 1968 individuals walking through the woods during the late evening had reported being engulfed by a mysterious green shaft of light. As part of a BUFORA investigation we wanted to reconstruct the situation to see if anything could adequately explain the alleged phenomenon. Nothing did, yet throughout our own wood-watch, shots

were taken in the darkness by Barry, and when these were developed one slide clearly showed a light sphere *between* us and the silhouetted trees. No flash was used, and not unnaturally the light source has remained unidentified.[5] Did he trigger this into manifestation as well?

There are many other instances where psychics known to me have appeared to act as trigger mechanisms or catalysts to the supernatural. So predictable has this situation become that it is clear that those who enter into their company stand a relatively good chance of witnessing paranormal occurrences.

All I could suggest to Rob and Adrian was that they continue to work with psychics such as Rita, as it could only lead to some important discoveries in the crop circle debate.

Sunday, 8 September. The second day of the Cornference began at a leisurely pace with a panel discussion headed by a group of dowsers on crop circles and 'energy leys'. Among their number was earth mysteries researcher Hamish Miller, who had dowsed the entire length of the St Michael Line, and co-written a fine book on the subject with Paul Broadhurst entitled *The Sun and the Serpent* (Pendragon Press, Launceston, Cornwall, 1989).

Later, those still remaining sauntered over to the majestic Abbey ruins where, in the lazy afternoon sun, CCCS chairman Michael Green and dowser Colin Bloy conducted a simple meditation in recognition of the Circlemakers. Embarrassment very nearly descended upon the proceedings when one hippy-sort fell into a trance and momentarily began 'channelling' the voice of the Circlemakers! I knew this sort of thing would happen once dolphins started turning up in the crop fields! I could just see it coming.

Over the weekend Debbie and I had befriended an intelligent, youthful student from Manchester named Nic Ferris. In a few words the previous day he had shown us that his personal opinions on the nature of the crop circle

phenomenon went far deeper than the new age 'Mother is crying' sentiment which, although perfectly valid, would never lead to any reals answers. We seemed to think the same way and, like us, he knew no one at the conference, so was keeping himself to himself.

Despite our vow of silence over the use of the Big 'O'

PLATE 52 A mysterious light sphere caught on film by UFO researcher and psychic Barry King, while he and the author were investigating reports of strange lights seen behind the secluded church of St Peter-in-the-Woods in Upper Walthamstow, north-east London, on 5 May, 1976. The picture may show an earth light, but was its manifestation triggered by the presence of a psychic? (author's photo).

word, Nic openly mentioned orgone, and after several careful exchanges of views, the three of us decided to come clean. Over my unwanted meal in The Blue Oyster, Glastonbury's newly-opened Mexican restaurant, we poured out our respective theories.

Nic held a particular interest, not just in all areas of the mysteries, but in quantum physics and chaos mathematics. He could actually give you a definition of a Mandelbrot set. More importantly, he too saw orgone as the energy source behind the formation of circles and believed that through the process of non-locality our minds affect the evolutionary cycles of the phenomenon. As he gave his views, Debbie explained her concept of the formations being 'ultrasonic hieroglyphs' shaped by the duration of tonal vibrations emitted by dissipating orgone bioforms.

At last, we had found someone else who thought the same way as us, yet this student had worked out the importance of orgone purely by reading the available crop circle material against a back-drop of knowledge on the life and work of Wilhelm Reich. He had even seen a play based on Reich's last years entitled *Wilhelm Reich in Hell*, written by occult author Robert Anton Wilson.

We concluded the conversation by exchanging addresses and promising to keep in contact. Nic even said he would send us the plans to make an orgone accumulator. Now we really felt we were on the right track, for it seemed that anyone with an open-minded attitude would eventually come to similar conclusions.

The weekend had inspired me to such a degree that I now decided that the whole crop circle business was awesome in implications, and that I should complete my crop circle booklet at the earliest convenience.

Back in The George and Pilgrim we found Rob Irving and Adrian Dexter fresh from a conversation with Michael Green and George Wingfield. They had apparently spoken of 'something big about to break', as well

as frantic telephone calls passing between primary researchers in the circles fraternity. No one seemed to know what was happening, only that a major meeting was rapidly being organised at a venue in Winchester for Tuesday evening.

Strange. Something fishy was obviously going on, although exactly what we would have to wait and see.

21
The Dream Shattered

Monday, 9 September, 1991. It would be our final day in Glastonbury – a time to mellow out and do very little before the long drive back to south-east Essex. However, our morning stroll along the town's High Street was interrupted by Geoff Gilbertson, co-author with the late Anthony Roberts of the 1970s cult classic *The Dark Gods*. He is a Glastonbury resident and holds a deep interest in crop circles.

Geoff suggested we buy *Today* newspaper as it contained a somewhat disconcerting front cover story about two men who had come forward to admit they hoaxed a large number of the British crop circles.

What the hell was going on? The coincidence of the Cornference finishing the previous day was too obvious to ignore. The Sunday newspapers had carried favourable reviews of the event, and now this. Those frantic telephone calls between circles researchers the previous night were obviously linked with this story breaking the news.

With Debbie and Nic Ferris, I purchased a copy of *Today* and saw the source of Geoff's anxiety. Under the headline 'The men who conned the world' and 'Exposed: Two artists admit they pulled off the greatest corn circles hoax for 13 years' was the story of Doug Bower and Dave Chorley. These two sexagenarian jokers claimed they had hoaxed over 200 crop circles since 1978, including many of the pictograms in the Cheesefoot Head area, all the insectograms, the curlygrams, the six-petalled flowers and many, many more. Indeed, this year their signature had

been those tell-tale double-Ds found edging up to tram-lines close to the formations in question.

Using only a length of wood on a loop of string, along with an eye-sight strung on to the peak of a baseball cap, they had done them all. The whole episode had been a yarn thought up in a pub over a few beers in 1978. Doug claimed that whilst in Queensland, Australia, during the 1960s he came to hear of farmers who had 'made a few circles for a joke' (he was probably referring to the Tully reed nests of 1966). So they decided to go out on Friday nights and have some fun, see who they could fool. After their first circle close to Cheesefoot Head near Winchester in 1978, Doug and Dave say they spent three years hoaxing further circles before anyone noticed they were there. I'll take up Dave's account at this point.

' . . . for three rotten years they never noticed what we were doing and it never got in the papers. We wanted the papers to catch on so we could have a good laugh about it . . .

'Then all of a sudden we saw an article in the local paper and then articles in the national papers and we knew we had done it.

'We heard this bloke Delgado had reported them – that was the first time we had heard of him.

'When we heard he had worked at NASA in Australia we were even more pleased. He started saying they had been done by a "superior intelligence" – we liked the sound of that. We laughed so much that time we had to stop the car and pull into a lay-by because Doug was in stitches so much he couldn't drive . . .

'Once the papers started saying a UFO had landed we started to go down to Warminster in Wiltshire, where there had been a lot of UFO sightings, and do the circles there to create a bit of a stir.'

Today newspaper said that after a week long investigation they were convinced that Doug and Dave had fooled the world and created the mystery of the crop circles as an elaborate hoax. Pictures of the pair showed them pushing

PLATE 53 Were crop circles such as this the work of hoaxers, as some were suggesting by September 1991, or were they the work of a previously unrecorded energy force? The dumb-bell formation that appeared on 27 July, 1991, close to Silbury Hill near Beckhampton in Wiltshire (photo: Calyx Photo-News Agency).

their wooden plinth across crop in one of the Hampshire pictograms. Another shot showed them arranging the components of a proposed insectogram with pieces of cardboard.

As a test of their abilities Doug and Dave had been asked to construct a pictogram in a Kent field the previous day. Pat Delgado had then been contacted and, upon seeing it just a few hours later, proclaimed it genuine, saying: 'In no way could this be a hoax. This is without doubt the most wonderful day of my life.' He was then informed it had been created specifically to fool the supposed experts, like him. The newspaper called these statements the most damning evidence of all.

This was a terrible moment for me. Even though the sheer look in the two men's eyes and the candid smiles on

their faces said all was not right, there was too much to the story to simply deny its authenticity. I could do little more than admit to it being a bleak day for the crop circle enigma. I was gutted, and felt as if I had been kicked squarely in the stomach.

But Doug and Dave had only made reference to those circles and formations in Hampshire that bore their tell-tale signature of the double-D, and those they had supposedly hoaxed in the vicinity of Stonehenge, Warminster and Westbury. There had been no mention of the vast majority of crop formations in Wiltshire, such as the one at Barbury Castle or those at Alton Barnes, despite their later suggestion that other unknown teams of hoaxers were creating the *rest* of the circles. There was also no mention of the Mandelbrot set at Ickleton, but that could easily be put down to students. It was also said that Doug and Dave had created some 200 circles or formations, and since an estimated 2000 had been reported to date from locations as widespread as Canada, Hungary, Turkey, even the paddy fields of Japan, it looked as if the hoaxers would have had their work cut out to have achieved this lot!

The funny thing was that the various formations we had visited in Wiltshire during July had always looked and seemed vastly superior in dynamism and strength to those we had encountered at Cheesefoot Head in Hampshire. In fact, Debbie had felt nothing at all from these and had concluded that they were hoaxes. I had wanted to believe them to be the genuine item, but had equally been forced to conclude that these examples were just not the same as their Wiltshire counterparts. Their corridors and rings were much weaker, and the small formation we had visited at Longwood Warren could easily have been hoaxed due to its size, position and arrangement of fallen corn.

In a way it made no difference whether the two men had created 200 or two crop circles, the media attention would pull the carpet out from beneath the feet of the

whole circles debate. It would begin a landslide of hoaxers crawling out of the woodwork claiming responsibility, without a shred of evidence, for this circle or that formation. Doug and Dave had attained instant national notoriety, and now you too could do the same. In a few short hours the story would be carried across the globe by newspapers and television stations under headlines such as – *THE CROP CIRCLE MYSTERY SOLVED – TWO MEN OWN UP TO HOAXING THE WORLD*. All scientific support would cease. The media would pack up and go home, and the general public would conclude that it had *all* been just a hoax, and now it was over.

Doubts were even creeping into my mind. What if they *were* all hoaxes, and we really had been fooling ourselves all along? No, something was not right. For instance, the timing of this article seemed too clever for coincidence. It had appeared the day *after* the successful Cornference and only a few days after 99% of that year's crop had been harvested. Indeed, I was surprised they managed to find a field in Kent with uncut corn for the hoax circle constructed the previous day.

Sighing deeply, we said goodbye to Nic for a second time that morning and eventually began the journey home.

I needed to know more. The calls exchanged between primary circles researchers the previous night were obviously those passing between Pat Delgado, Colin Andrews, George Wingfield and God knows who else. Perhaps the Beckhampton group of circles enthusiasts who met at the Waggon and Horses, just down the road from Avebury, would convene that evening for a crisis meeting. Maybe they would know more.

Solemn faced, we drove out of Somerset and found Silbury Hill, where I brought the Orion to a halt. On wooden posts marking the outer limits of the gravel-floored car-park we noticed felt-tipped images of two dolphin formations that had appeared locally, showing how quickly these designs had become meaningful symbolism

to some new ager at least. Still, they were probably hoaxes, anyway.

Ascending the spiralling path to the flattened summit of the 4500-year-old mound, I scanned the surrounding landscape and caught sight of a welcoming omen. Upon a sloping field of dry stubble a mile or so away was the perfect imprint of a massive pictogram in what seemed to be green grass. It was the so-called East Kennet formation that had appeared in standing corn on Friday, 26 July. Obviously, the sunlight raining down upon the fallen crop had allowed new shoots to take root and grow, thus reversing out the formation as a green negative after the field was harvested.

It was a tranquil, yet compelling addition to the otherwise lifeless field. It had to be visited, and after finding a

PLATE 54 The green negative of the East Kennet 'key' formation of 26 July, 1991, as it appeared in the field of stubble during September that year. Its design was identical to the Temple Farm and Alton Priors formations which both appeared a few days before this example (author's photo).

PLATE 55 Debbie Benstead stands within the 'key' of the East Kennet formation. Her psychic theory of orgone as the answer to the crop circle enigma is exemplified by the proximity of Silbury Hill to a large number of crop circles in recent years (author's photo).

garage selling camera film we navigated the tiny country lanes and then left the car for the brisk walk across spiky stubble to the mammoth pictogram.

Its image was still dominated by a huge three-pronged key at one end of a long central corridor that included a massive, flat ring of fallen crop and three other circles. Interestingly enough, the harvester's cutting blades had failed to pick up the fallen corn, so it was still there on the ground.

I took several photographs as Debbie stood around surveying the features and staring across at the omnipotent image of Silbury Hill. Alone there, without the hustle and bustle of circle enthusiasts pouring into the formation was a peculiar sensation. Looking towards Debbie, I recalled her initial words on the source of the Circlemakers. They were ultrasonic orgone hieroglyphs, a language of sound

carved out by tonal vibrations. And there it was, all framed into one single picture – everything she had said. Debbie as the psychic, standing inside a crop formation shaped like a musical note, aligned upon Silbury Hill, the largest, man-made orgone accumulator in Britain. I just could not imagine anyone hoaxing this particular pictogram. On the other hand, perhaps this was just wishful thinking, a vague hope that something could be salvaged from what had become the most important mystery of our time.

22
Redemption from Oblivion?

Saturday, 18 January, 1992. In the months that followed *Today* newspaper's revelations about the nocturnal exploits of Doug Bower and Dave Chorley, my interest in the crop circle phenomenon waned drastically. The book titles Nic Ferris had suggested I read on all aspects of Reich, quantum physics and natural sources of energy were all returned to the library, unopened. I couldn't really be bothered any more.

The Doug and Dave scandal had, as predicted, killed off much of the general public's enthusiasm for the subject. There had been further embarrassment when *Today* ran further features on the claims of the two elderly men. These had been countered by circles researchers, particularly George Wingfield, who vehemently supported the authenticity of a great many of the circles and formations supposedly hoaxed by the pair. Certainly, the sample formation that Doug and Dave had created for the cameras the week following their original allegations was a complete mess and unlike any of the majestically swirled, combed and layered circles that normally appeared in the Wessex landscape.

There were, however, further nails in the coffin of respectability for the circles phenomenon on Sunday, 27 October when Channel Four Television screened an *Equinox* programme on the subject. Despite giving a balanced view on the possible causes of circles in the first half, part two focused on the hoaxing element, citing

Doug and Dave's exploits before making fools of circle researchers, Terence Meaden and Busty Taylor. Within a field near Marlborough, members of a group calling themselves the Wessex Sceptics showed how easy it was to fool the experts by creating a large circle with complicated floor patterns, surrounded by three 'satellite' circles.

After Dr Meaden was seen to announce the formation genuine, citing it as a prime example of his plasma vortex theory, he was told off screen that the circle had been made by the Wessex Sceptics. Upon returning to camera you could see he was visibly shaken by the blatant deception orchestrated by the programme's production team, whom he had no doubt grown to trust during the period of filming.

I felt genuinely sorry for him.

The programme's redeeming features were few. Time was given over to the extraordinary work on ball lightning by Dr Yoshi-Hiko Ohtsuki, Professor of Physics at the Waseda University in Tokyo. He was shown arriving in Britain with a number of colleagues to meet Terence Meaden, whose plasma vortex concept was being seen by the Japanese physicist as indicative of 'plasma fire', his name for ball lightning. Dr Ohtsuki's successful experiment to create ball lightning in a laboratory using microwave energy was also shown, as were the perfect circular marks that appeared in aluminium dust placed on a tray left inside the special apparatus.

The programme also featured footage of eye-witness accounts of circles forming, including the testimony of Westbury farmer Ray Barnes. Unfortunately it also gave time over to a psychic lady drawing a space alien she had seen in a crop circle.

No conclusions were drawn, but the overwhelming feeling left at the finish was one of delusion and politics on the part of the researchers in both the scientific and parascientific camps. The titles rolled and I could not help but feel that the main issue of the circles phenomenon was being clouded by extraneous influences.

December had seen an unexpected telephone call from Nic Ferris in Manchester, the guy who had sat across the table of the Mexican restaurant in Glastonbury and confirmed our faith in the orgone answer to crop circles. He announced that he was putting together an article for *The Cerealogist* on the non-locality process involved with the phenomenon; 'you know, the stuff we got on to that second night of the Cornference'. He said he would only briefly mention the orgone material, but would include a reference to Debbie and myself.

The same day I took a call from a circles researcher who revealed that NASA had been secretly taking a keen interest in the crop circle enigma and were about to make a major announcement concerning 'light and sound' in association with the formation of the circles.

Light and sound? Soon there was going to be nothing left for me to write about, so I made a decision. I would have to put together a short booklet outlining our own experiences in the crop formations. It would be our proclamation and then that would be it, the whole thing would be out of the way. Debbie and I could then sit back and await the coming summer season to see what that might bring.

The Cornference in Glastonbury had brought me in contact with the Essex branch of the CCCS, under the direction of Neil Durant and Nicole East of Braintree. They asked me whether I would like to put across my views on the subject in a lecture. So in the back-room of The Swan public house in Rayne, Braintree, during late November, I appraised that eventful crop circle weekend in July, without mentioning the Big 'O' once. However, the subject of orgone cropped up in conversation, and the result was a letter from Neil in early January 1992. It enclosed a copy of an article published in Vol 1, No 2 of *The Circular*, the official journal of the CCCS. Dated January 1991 and written by someone named Simon Burton, it bore the title 'Organic Energy – A Theoretical Energy Model for Cereology.' For a few brief hours I took the

date to infer that very month, provoking me to kick myself for not having published our theories on the matter.

Logic getting the better of me, I realised the actual date only when I voiced my opinions to Debbie upon her arrival home from work that evening. I had never heard of Simon Burton, but once I realised he had written this quite technical article exactly a year before, I calmed down. The lengthy piece detailed the author's belief that orgone, or organic energy as he referred to it, was the 'model of an energy form' behind the creation of crop circles.

To my knowledge Simon Burton had been the first person to openly link orgone with the circles phenomenon since Trevor James Constable in the 1970s. Accepting this, it meant that Debbie had independently confirmed the orgone hypothesis theory by psychic inspiration alone.

The winter 1991 issue of *The Cerealogist* dropped through the letter box on Thursday, 16 January. My attention had instantly been drawn to an article entitled 'The Aquifer Attractor' by Brian Grist, a book manager from Bristol. It was Brian and his two colleagues who had witnessed strange lights from a vantage point at Beckhampton on the night the Barbury Castle formation appeared. In this fascinating piece Brian suggested a direct correlation between aquifers – a geological term describing rock stratas capable of conveying and yielding water – and the distribution of crop circles and formations. Aquifers need to be porous to allow the absorption of moisture. Typical water-bearing rocks would be sedimentary deposits such as greensand, oolitic limestone and chalk, which all act as natural water transmission conduits and storage reservoirs.

Brian pointed out that porous bed-rock would invariably be covered with a thin layer of well-drained soil, making it ideal for the growing of grasses and cereal crops. This meant that a large percentage of Britain's

grain would be cultivated in regions where aquifers proliferate, like Wessex for example.

A geological map accompanying the article showed the areas of England where greensand and chalk were to be found as underground or surface bed-rock. These included hills and downs that stretch from the Dorset coast right through Wiltshire, Berkshire, and into Hampshire, before carrying on in an easterly direction and splitting into two distinct ridges to form the North Downs of Surrey and Kent, and the South Downs of Sussex. In a northerly direction the outcrops of greensand and chalk continue into Oxfordshire, Buckinghamshire, Bedfordshire and then into Cambridgeshire.

From the locations marked on the map, it seemed clear that nearly all the main areas of circle concentration fell either within regions of chalk, or at points where a chalk outcrop gave way to greensand. This included such obvious locations as Warminster, Westbury, Beckhampton, Marlborough, Salisbury, Winchester and Wilmington in Sussex, as well as other major sites, such as Ickleton in Cambridgeshire, where the Mandelbrot set appeared in August 1991.

Some aquifers store or convey water better than others due to the lie of the land. This will depend on whether it is situated upon a slope or in a shallow valley basin, localities that crop circles seem to favour most. Brian had also noticed that circles began shifting closer to the edges of aquifers during the dry spells of 1989 and 1990, leading him 'to wonder whether or not their placements might in some way be influenced by the relative position of sub-surface water levels at the moments in time when the events occurred.'

The article goes on to state that an aquifer 'is rendered attractive (as a circle site) on account of its sub-surface water courses.' Water, Brian says, is a conductor of electricity and could act like a magnet for an electrically-ionised vortex of the sort proposed by Terence Meaden.

Reading this article, I instinctively felt that Brian Grist

had touched upon something of extreme importance to the crop circle debate. The proximity of ancient, carved hill figures had long been noted in connection with circle appearances. These included the white horses at Cherhill, Hackpen Hill, Milk Hill, near Alton Barnes, and Westbury, as well as the Cerne Abbas Giant in Dorset, the Gog Magog figures in Cambridgeshire and the Long Man of Wilmington in Sussex. All have played host to circles in recent years. Only the famous White Horse of Uffington had so far escaped their attentions, despite formations appearing just a short distance away at Hungerford and Wantage.

The common factor existing between all these hill figures could be summed up as follows: they are all located on the chalk slopes of ridges, which are invariably capped with an assortment of tumuli, barrows and causewayed encampments. Therefore, if ancient monuments *are* grand accumulators of orgone power, and the descending orgone bioforms *do* interact with their stored orgone to cause massive overloads of power, then they would be forced to seek out an alternative place of high orgone potential. As previously realised, such secondary points of natural orgone concentration would include underground water sources, and what better places of accumulation and storage than an underground reservoir, or a slowly moving sheet of water.

If underground water *does* act as a natural cage and carrier of orgone, then it may also explain the healing qualities attributed to underground springs and well water. Brian Grist suggested that crop circle researchers pay special attention to the natural geology of circle sites, and I could not agree with him more.

Even more heartening was news from *Circles Down Under* author Keith Basterfield that crop circles had returned once again to Australia. Only in the last month a Mallee wheat-grower named Ken Price of Hopetoun, Victoria, had stumbled upon six perfectly swirled circles when out harvesting a wheat paddock on his property.

Each one varied in size from two to 3.5 metres in diameter, and completing the set was an ellipse some 6.5 metres in length found in an adjoining paddock. Mr Price contacted his neighbours – the Jolly family of Speed, who lived just 20 kilometres away. They, of course, had discovered a number of circles on their 9000-hectare property in December 1989, and so could sympathise greatly with his predicament.

Ken Price is an experienced wheat grower and knows the genuine item when he sees it. In his mind there was no way these crop formations were hoaxes. Indeed, he was heard to pronounce to a local newspaper: 'If anyone calls me a prankster, I'll punch them on the nose.' And on the authenticity of the circles he had just this to say: 'I assure you it's fair dinkum.'[1]

I quite agree, Mr Price. I quite agree.

My enthusiasm for crop circles was fast returning. Suddenly, ideas from all sorts of diverse directions were tending to suggest that Doug and Dave had not ripped out the heart of the circles phenomenon. No, it was still beating at a steady pace, and I was beginning to feel that same pulse rising within me once more.

23
Nuked Nodes and Crispy Crop

Tuesday, 21 January, 1992. Unbeknown to the general public during the great Doug and Dave debacle, was that dramatic discoveries were being made in association with crop and soil samples taken from circle sites all over Britain. News of these findings had been rippling through research groups and specialist publications during the autumn months of 1991. Montague Keen – a farmer of 20 years and the CCCS's resident agronomist – had outlined these discoveries to the organisation's Essex branch the previous week, during an evening devoted to research preparations for the coming summer season, but without pen or tape recorder handy, this information had simply gone over my head. He had, however, promised to go into greater detail during a planned lecture the following Tuesday evening at The Bull Hotel, Long Melford in Suffolk, so it was to here that Debbie and I had journeyed on this bitterly cold January evening.

The capacity audience for the introduction lecture was, we soon realised, almost exclusively local farmers who had become bemused by the growing reports of crop circles not just in Wessex, but to a lesser degree in the fields of East Anglia. From the intrigued smiles upon many of their faces, as the circles expert ran through a selection of slides showing different formations, I could see they were finding the evening entertaining, if nothing else.

Quickly, Montague Keen turned his attentions to the

real news of the day, the plant and soil analyses being assimilated by him for an up-and-coming book to be published by the CCCS entitled *1991: Scientific Evidence for the Crop Circle Phenomenon* (finally released in March 1992).

'What I am about to reveal is the evidence as it stands at the moment,' he wished to point out. 'Our information is being updated all the time, and only in the past forty-eight hours there have been new developments that will affect the contents of my book, even as it goes to press.'

Montague Keen spoke first of the dedicated work of circles pioneer Pat Delgado, who had responded to the requests of an American biophysicist named Dr W.C. Levengood for crop samples. He specialised in plant analysis at the Pinelandia Biophysical Laboratory at Grass Lake, Michigan, and, having read Delgado and Andrew's 1989 book *Circular Evidence*, had expressed a wish to microscopically examine plants found inside crop formations.

Wheat samples were duly collected and despatched, and it took Dr Levengood only a short while to establish that clear and quite disturbing changes were taking place in plants extracted from circle sites. His first discovery involved rare and highly unusual genetic malformations or aberrations in the husk or seed cases he studied. These took the form of polyembryony – the multiplication of the embryos within the seed glume. Not only was this an astonishing and quite rare disorder, it hinted at the presence of an ionising radiation at the moment of the circle's formation.

In further samples collected during the 1991 season from a formation in Cornwall and the Alton Priors pictogram of 18/19 July, Dr Levengood found a distinctive blackening on one side of sample seed heads and leaves. This had not been caused by normal oxidisation of the sort that takes place through burning, but by a process known as reduction, a term describing the reducing of living matter to carbon without the presence of oxygen.

Even stranger was his discovery that only the top three or four cells of the seed heads had been blackened in this way. Those underneath were completely unaffected. To Dr Levengood this suggested that the wheat in question had been subjected to a short, sharp fusion of intense heat energy in a non-oxidising atmosphere, and the only scientifically-accepted cause of such effects was lightning.

In crop samples taken from a formation at Newton St Loe, near Bath, Avon, Dr Levengood was baffled to find abnormal swellings of the cell pits inside the growth nodes on the main stems. Microphotographs revealed unusual stretch marks spreading out from the cell pits, clearly showing a rapid expansion of the cell walls. Samples collected from the formation we visited at Lockeridge Dene on 20 July, 1991, were also found to possess particularly swollen nodes, a feature characteristic in many of the plants examined by Dr Levengood. He felt these were the result of a sudden heating of the cellular moisture, and in an attempt to replicate these effects, Dr Levengood placed crop samples inside a microwave oven for 30 seconds and obtained similar results.

Montague Keen had been quick to realise the dynamic potential of Dr Levengood's work and by September 1991 he had visited the scientist at his Michigan laboratory. They discussed his results to date and agreed to liaise on future research projects.

Dr Levengood's findings were quite astounding and had enormous implications for the crop circle phenomenon. Furthermore, similar results were also being made by another laboratory, this time in England. During the 1991 season an artist and biologist named Kay Larsen of Luxulyan in Cornwall, microscopically examined barley samples collected from a circle near Newquay, also in Cornwall, by CCCS member Barbara Davies. Photomicrographs showed a rapid weakening of the cellulose cell walls in the growth nodes, like those independently discerned by Dr Levengood. This weakening had forced the nodes to instantaneously rupture and swell on one side

before solidifying again, during which time the stalks had been bent to fall with the crop. Also in keeping with his American counterpart, Kay Larsen found that the cells in the swollen growth nodes gave the appearance of having been 'exploded' by the sudden entry of a powerful energy, described as 'short-lived intense heat'.[1]

The results had led Kay Larsen to suggest that other scientists should try using a range of radiations upon growth nodes to see if similar effects could be generated under laboratory conditions.

Yet by far the most extraordinary and controversial scientific work carried out during the 1991 season was the analysis of soil removed from circle sites by an American named Michael Chorost. He had temporarily left his post at Duke University, North Carolina, to work alongside Montague Keen, studying British crop circles on behalf of MUFON – the Mutual UFO Network – one of the United States' most respected UFO research bodies. Relying on the good will of circle enthusiasts, he had visited one formation after another, spending long hours examining the floor patterns, taking measurements and, more importantly, collecting soil for analysis back in the States. The main formations he chose for his test sites were the dolphin designs, to be found at Beckhampton and Lockeridge in early August, and the Barbury Castle formation of 16/17 July.

Michael Chorost is a UFO researcher and, as I know only too well, such people are trained to take samples from alleged landing sites so that tests can be carried out for indications of radio-active trace elements present in the soil. It was quite obviously with this in mind that Michael carefully packaged off the Wessex earth and, at the end of the summer season, teamed up with a graduate of Tennessee University named Marshall Dudley for the intended soil analyses. This man designed sophisticated radiation detection systems for the Tennelec/Nucleus laboratory of Oak Ridge, Tennessee, and was in an ideal position to take on the job.

Cursory tests for radio-activity had already been conducted at circle sites, both out in the field with Geiger counters and in France with selected soil samples, but no

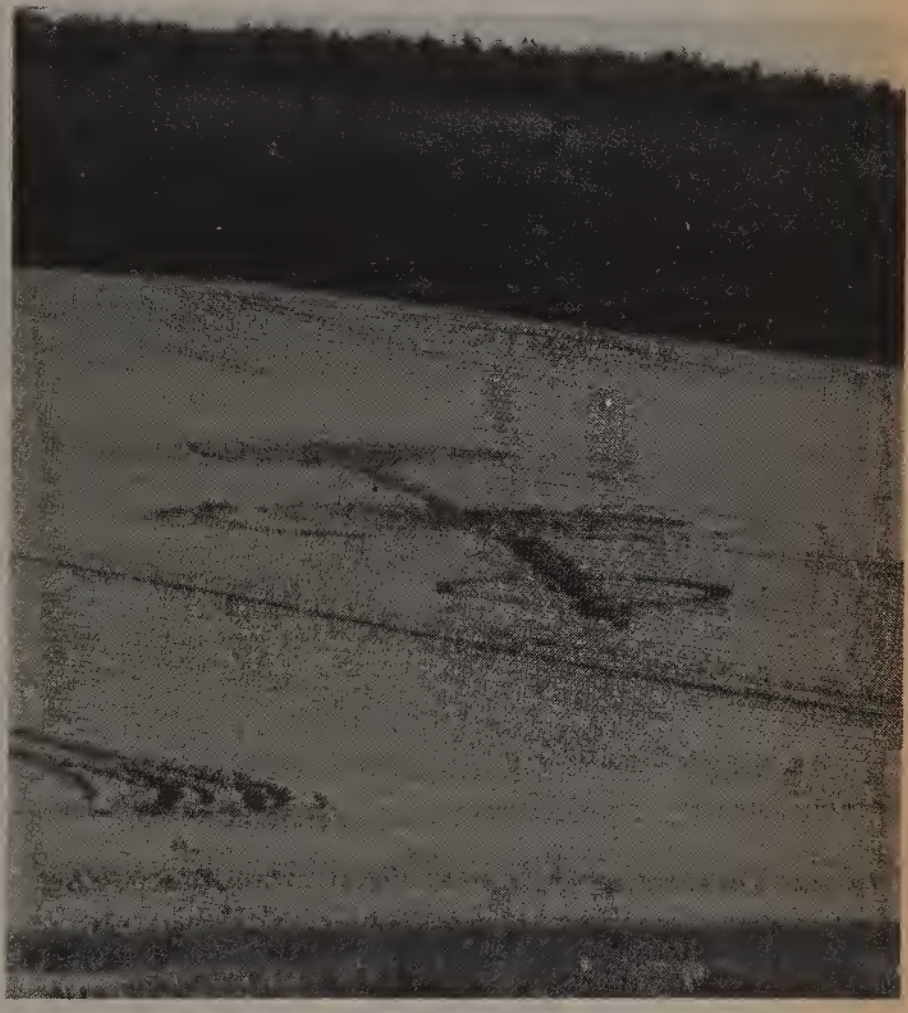


PLATE 56 The pictogram at Lockeridge Dene, near Marlborough in Wiltshire, first discovered on 21 June, 1991. Plant samples taken from this formation and examined by Dr W. C. Levengood were found to possess swollen nodes, a feature now being repeatedly recorded at British circle sites (author's photo).

abnormalities had ever been found. So it was not expected that the Americans would do any better. However, the Tennelec/Nucleus equipment had already revealed baffling inconsistencies in soil samples taken from a crop circle found at Dandridge, Tennessee, on 17 May, 1991, but these were now to be eclipsed by what they discovered in the samples collected from British circle sites.

At levels too low to have been detected on a standard ex-army issue Geiger counter, the two American radiation experts were able to pin-point anomalous levels of alpha and beta emissions in soil from various crop formations, including the Barbury Castle design. One increase in alpha radiation was registered at 198% above the control. In each case beta radiation was always slightly lower than the alpha emissions. Other readings were more curious, indicating an obvious *drop* in radio-activity within a sample taken from inside the formation. Confusing results of this nature were also obtained by Paul Devereux and his colleagues at megalithic sites during the Dragon Project in the early 1980s.[2]

More specific experiments on behalf of Chorost and Dudley were conducted at the Tennelec/Nucleus laboratory on a sample taken from The Firs farm dolphin formation of 31 July/1 August. A so-called 'gamma spectroscopy printout', designed to register low-level radio-active emissions, unexpectedly revealed the presence of no less than 11 inexplicable isotopes.

Now I'm not one for physics, but in simple terms an isotope or radion-nuclide is a variation of an element, where the electrons have remained constant, but the nuclei have changed in number. Isotopes also possess different atomic weights as in 235, 238 or 239 for Uranium, and are usually formed by the bombardment of external radiation. Each one gives off radio-active emissions for a set period of time before it loses its strength and becomes inactive, and these half-lives, as they are known, can vary in duration from a millisecond to billions of years. With such low levels of radio-activity the formation concerned would

PLATE 57 The 'dolphin' formation which appeared at The Firs farm, Beckhampton, Wiltshire, on 1 August, 1991. Soil samples extracted from this site by Michael Chorost were found to contain a number of radio-active isotopes as well as anomalous alpha and beta particle emissions. These findings have been highly criticised by some circles researchers (photo: Calyx Photo-News Agency).

never have posed any real threat to visitors, although it is possible that other, more lethal isotopes with shorter half-lives may have been present for a limited duration after the formation of the design.

Each and every one of these 11 radion-nuclides had but one factor in common – they were all 'daughter' isotopes of deuterium – so-called heavy hydrogen. I understand deuterium to be the second isotope of hydrogen – the third being tritium – and that only one in every 5000 hydrogen atoms is a deuterium atom. When combined with oxygen, hydrogen forms water, and the 'water' oxide of deuterium is heavy water, used in the nuclear industry.

In the minds of Michael Chorost and Marshall Dudley, who studied the printout in sheer astonishment, the pre-

sence of the anomalous isotopes looked as if they were the result of deuterium nuclei bombarding stable trace elements in the soil to produce unstable, radio-active versions of the same atoms. How or why, they could not be sure.

Having played this full hand of cards at the farmers' meeting in Long Melford that evening, Montague then produced a joker and tossed it into the audience, for only in the last 48 hours, drastic re-appraisals of the evidence had been made by the two American researchers. It seemed that due to 'sloppy laboratory practice' on the part of the technicians at Oak Ridge, and the delicate nature of the evidence presented, they were re-studying the validity of the gamma spectroscopy printout to decide whether any of the traces indicating the presence of isotopes were, in fact, background interference from the sensitive instrumentation used in the analysis. It was being suggested that only some four out of the original 11 isotopes would stand up to further scrutiny. Quite clearly new tests needed to be conducted under highly controlled conditions, and this would involve further time and fresh samples.

All that could be said without fear of over-stating the case was that anomalous radio-active emissions had been found in soil samples taken from no less than five of the formations that had appeared in the Wessex landscape during the summer of 1991.

Fall-out from the Chernobyl nuclear disaster had already been rejected as the possible cause of the radiation anomalies, as had crop fertiliser. However, some sceptical circles researchers were suggesting that the radiation could have stemmed from airborne sources. They were also complaining that not enough samples had been taken from control areas of lodging – the wind damage so often seen in the fields of Wessex during the 1991 summer season – which may have produced similar results.

Despite these obvious setbacks, it did seem that plant

and soil analyses at laboratories in Britain and the United States were coming up with undeniable revelations concerning the changes taking place in samples removed from circle sites in southern England. Could all this good work be totally wrong? No matter how ferociously Doug and Dave thrashed the crops with their rope-looped wooden plinths, there was very little chance of them creating such changes in the crops they were trampling under foot.

Not only was this redeeming evidence for the circles phenomenon, it also vindicated the findings of those researchers and scientists who had conducted extensive tests on UFO nests during the 1960s. This included the plant analysis carried out by horticultural consultant, John Stuart-Menzies, on the bleached tea-tree or manuka leaves removed from the first North Island, New Zealand, nests of 1969. In *Laser Beams from Star Cities* Robin Collyns quoted Stuart-Menzies as saying: 'Every ounce of moisture in the plant had been instantaneously vapourized, leaving them unusually dry and brittle', adding that: 'The cells in the medullary rays were burst by the sudden vapourization of the cell sap'. Stuart-Menzies attributed these effects to 'some kind of high-frequency radiation' that cooked the material from the inside out, as in the process of 'infra-red cooking', ie microwaves, on 'an enormous scale'. Dr Levengood came to similar conclusions about the 'blown out' cells of the growth nodes in samples taken from British crop circles. Kay Larsen said the rupturing and swelling of cells on one side of the growth nodes he studied were consistent with 'the rapid vaporisation of the water in the stem' by a swift, powerful energy, acting as a 'short-lived intense heat.'[3]

Levengood described the polyembryony in the seed glumes and the expansion of the growth nodes as the result of a short, sharp fusion of intense heat energy. After his investigation of the circle of damaged soybean found at Van Horne, Iowa, in July 1969, J. Allen Hynek noted that the leaves of each plant were hanging wilted from their stalks. He suggested that the plants in the devastated

circle had been subjected to a close range intense heat originating from above ground level.

Dr Levengood found a blackening of surface cells upon the seed heads and leaves studied and concluded this effect to be the result of carbonisation. Stuart-Menzies, studying the manuka samples taken from the first North Island UFO nest, felt that '. . . the energy received has reduced the pith to black carbon, without the outside showing any signs of burning . . .' As in the samples analysed by Dr Levengood, this is likely to have been the result of carbon reduction.

In 1969 Stuart-Menzies found 'the presence of such extraneous matter as radioactive isotopes of Strontium-90 and Uranium-235' in the manuka, as well as traces of the metals silver and titanium. Similar isotopes seem to have been found in a British crop formation by the Tennelec/ Nucleus laboratory at Oak Ridge, Tennessee.

The associations between UFO nests and modern-day crop circles were becoming blatantly clear. The cause of the plant damage in all cases involved the entry of an intense but brief burst of energy – its properties being likened to lightning (Levengood), microwave radiation (Larsen, Levengood, Stuart-Menzies), and radiation bombardment (Chorost, Dudley, Levengood, Stuart-Menzies).

All of these attributes fitted the irradiation processes of orgone energy discovered by Wilhelm Reich, while the Oranur Experiment clearly showed that DOR could severely heighten the effects of radio-active substances. They could equally be seen as the by-products of an orgone bioform passing through the ranges of the electromagnetic spectrum upon impact with the ground.

Outside in the crowded bar of The Bull Hotel, among the farmers passing mixed comments between each other, Debbie shook her head and searched her mind for further clues. She had been whispering innuendos throughout the whole of Montague Keen's extraordinary lecture and was

eager to add a few words of inspiration to the initial findings of the Tennelec/Nucleus laboratory in Tennessee.

'This deuterium is important in some way,' she decided. 'It's derived from hydrogen, isn't it?'

As far as I knew that was correct.

'Well, this hydrogen isotope is a key to understanding the make-up of the energy behind the crop circles, as well as the instantaneous water vaporisation that takes place,' she revealed, sipping her drink.

For some months Debbie had been saying that hydrogen was an important element in crop circle creation.

'It relates to cloud formation through the gathering and retention of water droplets, which are then released by the addition of a diuretic, a word sounding like deuterium and connected in this respect. It relates to the cloudbusting experiments and the formation of new orgone bioforms in the upper atmosphere.'

A diuretic is a term usually applied in medicine to describe a substance that activates the kidneys to allow retained water to be passed out of the body. In many ways, a cloudbuster acts as a form of atmospheric diuretic, and there the matter would have to rest for the moment.

A brief word with Montague Keen was followed by the pleasant company of a farmer who reached into his jacket pocket and slowly removed a ruffled colour photograph of a single crop circle. It had appeared in one of his fields, just 300 yards from a housing estate, he revealed. 'I kept it to myself,' he admitted, in his mild Suffolk accent. 'I told Montague, didn't I?' He looked towards the agronomist for a nod of approval. 'But I just couldn't have people trample across the fields. And when I came to harvest it, I left it to the driver of the other combine harvester.'

And why was that?

'Never went into the circle at all – not once. Call it superstition, but there's no way I was going into that circle.' His head shook. 'I Just felt I should leave it be.'

Wise words, for even though the great changes discovered in the plant and soil samples had now redeemed

the circles phenomenon from oblivion, many more stringent tests would have to take place before we really understood the true nature and potency of the Circlemakers.

PART FIVE

The Jump

24
The Light of Consciousness

Sunday, 26 January, 1992. A major difference between the plasma vortex and orgone bioform explanations of the crop circle enigma is that the former cannot accept an intelligence to the phenomenon, a matter I believe to be crucial if we are to fully comprehend the true source behind the Circlemakers. This apparent intelligence has, I feel, been dimly recognised by Paul Devereux in his earth lights research and by the Canadians Persinger and Lafrenière, in their study of light transients. 'But how can earth lights as packets of exotic energy explain the structured craft, the humanoids, the abductions?' was the question poised by Paul Devereux in his *Earth Lights Revelation*.[1] How indeed?

Pondering deeply upon this problem with long time colleague and friend John Merron in the lounge that afternoon, I received a few rare moments of inspiration. John, it must be pointed out, worked extensively on the Dragon Project during the 1980s. With geologist Paul McCartney, he also initiated the rock crushing experiments, quoted in *Earth Lights Revelation*, where he was able to photograph tiny spheres of light escaping from granite cores just moments before they shattered into pieces.

Yet my thoughts were now on a very important UFO event that occurred in West Essex one cold dark evening in 1974. The date was Sunday, 27 October and the time around ten o'clock when a white Vauxhall Victor left the town of Hornchurch and turned east on to the secluded country lanes of Rainham and Aveley. In the driving seat

was a 29-year-old man named John Avis, a carpenter by trade and a warm and friendly character of East London descent. Next to him was his wife, Susan, and in the back seat were the couple's three young children, two of whom were asleep. The normal 20 minute journey from Sue's parents in Harold Hill to their own home in nearby Aveley was being paced as there was a play on television John wanted to see, and they did not have videos in those days.

The quiet country lane was bordered either side by intermittent hedgerow, broken only by a few more welcoming features, such as the public house they had passed some minutes before, and the odd terraced cottage, here and there. Quite unexpectedly Kevin, the eldest son, caught sight of a roughly oval mass of electric-blue light moving across their line of vision at some height in front of the car. It passed overhead at an angle that necessitated John craning his head to watch the light pass out of view. Kevin watched it disappear out of the rear windscreen, before he rose excitedly to a standing position behind the two front seats. Either side, his younger brother and sister still slept, oblivious to the commotion going on in their midst.

The fateful journey continued for another mile before the vehicle turned a right-hand corner, marked by a set of four terraced houses. Suddenly the car began to act oddly as they saw in front of them a thick bank of luminous green mist stretching across the entire width of the empty road, from one side of the hedgerow to the other. A sense of non-reality overwhelmed the interior of their vehicle as simultaneously the engine noise died, the lights failed and the car radio crackled, smoked and faded, just as John wrenched out its wires to prevent a fire. A dreamy silence followed, without even the sound of the tyres rolling over the road, before they glided helplessly into the dense wall of glowing green light.

The family's recollection of what happened next is a little vague. Whether still moving or not, both John and Sue experienced a tingling sensation as if their hair was

standing on end, and then they can remember no more.

The very next thing John recalled was the car juddering, as if the engine had restarted, and finding that they were driving past White Post Wood, some half a mile on from where they had encountered the inexplicable green mist. Sue, on the other hand, could only recall the journey as they crossed a small hump-back bridge over a stream by Running Water Wood, a quarter of a mile further on from where John had first picked up the journey again. For some reason, the interior light was on and Kevin still stood with his hands gripping the front two seats. Both John and Sue recall feeling distinctly nauseous, weak and decidedly tired.

'Is everybody here?' Sue remembers asking, but no more was said until after they reached their home at Aveley, several minutes later.

Switching on the television to watch the play, John found the channel lifeless. A little confused, he turned the tuner but found there were no programmes on at all. A clock in the kitchen was consulted, but this just added to the growing mystery. It claimed the time was well past one o'clock, which just had to be wrong. However, a telephone call to the Speaking Clock confirmed the time was accurate. Suddenly a disconcerting realisation befell John and Sue as they stood there in their lounge – three hours were missing from their lives.[2]

The encounter was shut out of their minds; no one talked about it at all. Okay, so there may have been a direct link between their encounter with the green bank of mist and the lost hours, but no way was it going to be discussed. Its implications were too unnerving, so it was best the matter was dropped from conversation.

Yet in the months and then years that followed the whole family began to dramatically change their lifestyles. All but the youngest son suddenly gave up eating meat. Indeed, the two young children became vegetarians *before* their parents. John, a smoker of 60 to 70 cigarettes a day, screwed up his last cigarette packet and gave up

PLATE 58 The location at Aveley in Essex where the Avis family encountered a luminous green mist in October 1974. After regaining consciousness they found they had lost three hours from their lives. (author's photo).

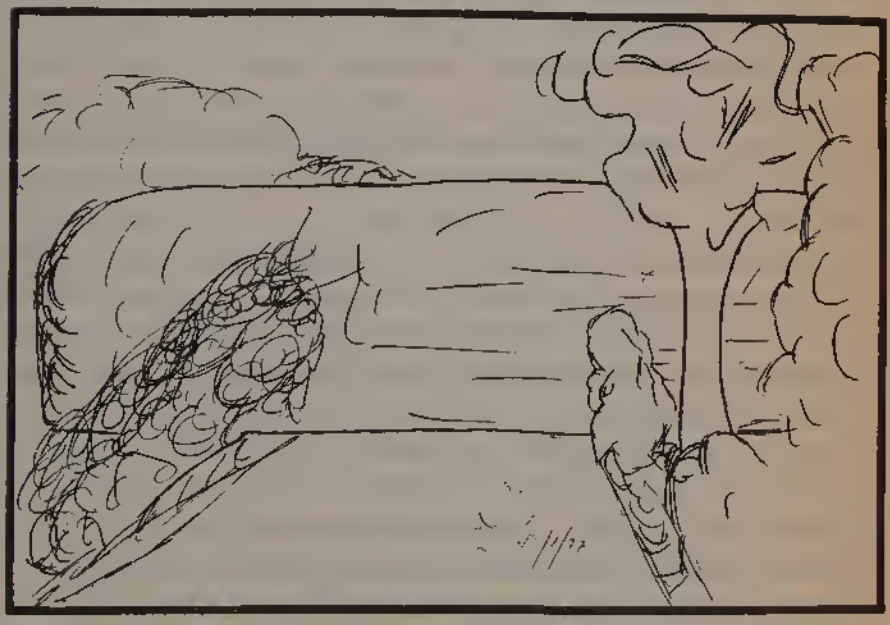


FIG. 10 John Avis' sketch of the bank of green mist seen to engulf the road. After the car headlights, engine and radio failed, he and his family coasted into the luminous mass and suffered a strange tingling sensation before losing consciousness. But what happened to them after that? (author's photo).

completely. The same happened with alcoholic drinks. John, who had previously 'liked a good drink,' found he could no longer enjoy the taste of beer or any other sort of alcoholic beverage.

The two adults began changing in themselves as well. From a happy-go-lucky lad of East London origin, John became environmentally conscious, went to college to learn art and sculpture, and suddenly found he possessed an unshakable affinity with the hidden mysteries of the landscape. Stone circles, ancient places of power and the subject of ley lines and earth energies dominated his personal beliefs and interests.

Sue changed in slightly different ways. She found an affinity with the ancient magic and wisdom of our past heritage, and as soon as the children were old enough she became first a nurse, and then a mid-wife. Both Sue and John also developed marked psychic abilities, which although present before the encounter, seemed greatly enhanced afterwards.

Many strange events plagued their Aveley home. These included poltergeist activity, spectral figures seen in the half-light of rooms, and bursts of light that were occasionally caught flitting across open spaces before vanishing from view.

Most curious of all were the incomprehensible nightmares that recurred without explanation from 1974 onwards. They involved memories of tall figures in grey-white one-piece suits, visions of bright rooms like operating theatres and laying on tables like those in a morgue. By now they realised that only outside help might begin to explain what was happening to them. So in August 1977, after reading a feature in a local newspaper on my work as a UFO investigator, John Avis introduced himself.

Investigations got under way and even though Spielberg's *Close Encounters of the Third Kind* was still a year away, I immediately concluded that these sincere, credible people may have been abducted aboard an alien spacecraft. There was no other answer in those days.

Hypnotic regression sessions with distinguished London hypnotherapist Leonard Wilder took place and John revealed a fantastic account of the car being lifted upwards. The rest of the story concerned a full blown abduction event on board some kind of extra-terrestrial vehicle manned by tall alien figures wearing skin-like suits with face and head masks. Also present were smaller, uglier characters with bat-like heads and medical gowns. These were examiners of some sort.

Both John and Sue gradually pieced together their own separate accounts of what had happened, and much of it tallied with the other's recall. John would not allow Kevin to be regressed due to his tender age, although he has since vindicated much of his parents' own accounts.

As a young and sometimes naive UFO researcher who had read volumes of books on the UFO phenomenon, I openly accepted the alien abduction answer to the Avis family's paranormal experiences. Not just because the family seemed sincere and genuine, but because I desperately wanted to believe in extra-terrestrial intelligences visiting our planet. Despite this, neither John nor Sue could recall actually seeing a 'nuts and bolts' spacecraft, and readily pointed this out to investigators. What's more, John retained a contradictory memory of looking down upon himself and his family slumped unconscious inside their own vehicle after entering the mist. Admittedly he saw this in association with the interior of a 'spacecraft', but even John realised that the whole event might well have been an out-of-the-body experience; for which reason he readily questioned the actual tangibility of the craft's interior details. Despite this he became convinced of the absolute reality of the alien intelligence encountered during the abduction. He referred to the abductors as the Watchers, and believed they could mentally communicate with him on occasions. More curious still was John's statement, under hypnosis on Sunday, 2 October, 1977, that the Watchers 'need us . . . as hosts, and they know how, and they . . . and they are us.' What exactly

was this supposed to mean?

In the years that followed I became good friends with John and Sue Avis, witnessing strange phenomena in their home on several occasions. This included further poltergeist activity and the appearance of a tall, silhouetted figure around dawn one Saturday morning in late 1977. Both adults continued to feel they were in touch with the Watchers, either by telepathy or night-time astral projection experiences, where they would join with the collective consciousness of the Watchers and link as one with their minds. I even found I could speak to the outside intelligence through the vocal chords of both John *and* Sue, using direct voice communications, or trance mediumship as it is known in Spiritualism.

Through his contact with the Watchers John was able to learn a considerable amount of worldly information about many matters unknown to him, such as the earth energies he firmly believed to be present at ancient sites (see Chapter Nine). Through visionary experiences and further dreams he also came to believe that the Watchers had interacted with the human race in prehistoric times and that some people on this earth were their descendants, a concept that led John to refer to them as the Forefathers. Even more obscure was that Sue Avis retained a memory of asking one of the tall figures his name, to which he had replied 'I am Ceres'. Ceres, as all crop watchers will know, is the classical goddess of corn and the harvest, as well as a patron of the crop circle enigma. The role played by this alien Ceres was, it seemed, to create the music of the spheres.

As completely absurd as this situation may now seem to the outsider, the Aveley couple were sensible and sober people who possessed great wisdom and a profound understanding of life. And yet they were quite obviously linked through mental processes with some sort of exterior force for, like other UFO contactees, they were able to predict UFO events; not to order, but with an uncanny accuracy on occasions. For instance, one night in

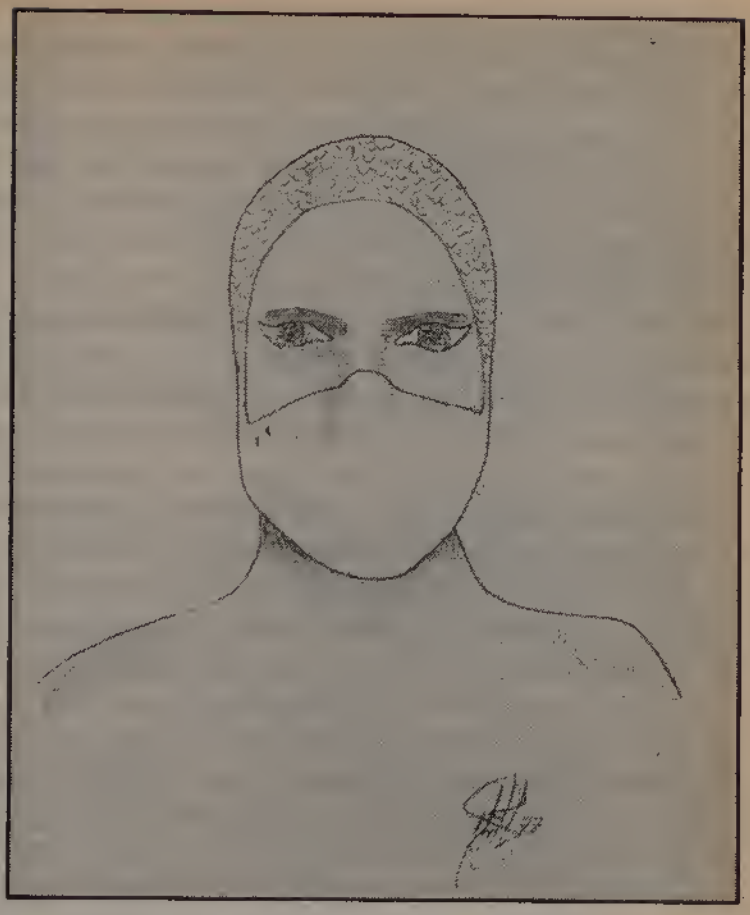


PLATE 59 Is this the face of an alien? Or is it simply a hybrid archetype dredged up from our deep subconscious minds to clothe orgone bioforms? According to John Avis it is the masked face of a Watcher, one of the extra-terrestrial beings who supposedly abducted his family and later communicated with them through telepathy and out-of-the-body experiences (author's photo).

1978 John felt that the intelligence would make a further appearance at the same location as their original encounter in 1974. Sure enough, driving along that very same stretch of road a few nights later, both he and Sue witnessed a dense mass of blue-white light on the ground, close to a small reservoir encircled by trees. There was at

least one independent witness to this event.

In spite of this confirmatory evidence of his contactee claims, John remained happy to accept that he never actually boarded a physical spacecraft, but instead underwent a subjective, though truly alien contact in some form of astral domain. This is a very bold statement from someone whose memory clearly held the vivid recall of a full-blown abduction experience.

In the light of our new knowledge concerning orgone bioforms and the crop circle enigma, the Avis family's encounter with the luminous green mist, their loss of three hours, the changes in their life pattern and the contactee experiences can all, I feel, be viewed in a revolutionary new perspective. Indeed, I would not be the first to suggest such a possibility, for in their 1989 book *Crop Circles A Mystery Solved*, Jenny Randles and Paul Fuller said virtually the same thing about the Aveley Abduction, as the case became known, when they suggested: 'There is no doubt that these people were completely sincere . . . (So) Why not work on the premise that the family encountered some sort of atmospheric vortex and suffered unconsciousness after driving off the road?'[3] Whilst agreeing with their sentiments, I would question their conclusion.

Instead, let us suppose that the Avis family encountered a fully-manifested orgone bioform on the open road near their Essex home. To them it appeared initially as a aerial blue mass and then afterwards as a dense green wall of luminosity upon the ground. Whether it was of atmospheric or terrestrial origin is difficult to establish, although a number of mysterious lights have been reported in the area over the years.

Close encounters with this sort of intense light form are known to inflict severe effects upon both percipients and the surrounding environment. These have almost always been likened to the resultant effects of direct contact with a powerful electromagnetic field. Ufologists in the past have therefore suggested that such fields are perhaps a by-product of the UFO's propulsion system. More recently,

Terence Meaden, Jenny Randles and Paul Fuller have seen such electromagnetic effects as the result of a circle-making plasma vortex, but today they can equally be seen as an outward manifestation of orgone – 'the medium in which light moves and electromagnetic and gravitational fields exert force' according to Reich.[4]

In the case of the Avis family, such electromagnetic effects would have included the vehicle's engine cutting out, the car headlights and radio dying, and the sense of non-reality, as if entering a fantasy realm. As with so many other cases of this nature, the further they entered into the light form's electromagnetic field the worse the situation became.

When the car careered into the green mist at an estimated 30mph, the physiological effects began with a distinct tingling sensation and a sense of non-reality. This was followed by a complete loss of consciousness and then finally, as the journey recommenced, nausea, weakness and the sensation of being tired.

So far the Avis case parallels exactly the expected sequence of electromagnetic effects generally associated with UFO close encounters, as proposed by the Canadians Michael Persinger and Gyslaine Lafrenière in 1983. They suggest that at first the observer would see only a simple light form. But then, on moving in closer, he/she would begin to make out detail, such as shape, structure and design. Even closer and he/she would enter into the powerful field of electromagnetism emitted by such light manifestations. This may start with physical effects such as a tingling sensation and goose bumps, before progressing to hair raising and intense feelings of pressure. Still closer and the observer experiences more severe effects such as eyes watering, skin reddening or tanning, violent nausea, a severe headache, and then finally, as in the Avis case, loss of consciousness.

At this same time the enormous electromagnetic currents pulsing from the phenomenon would, Persinger and Lafrenière say, stimulate body organisms, while affecting

electrically-sensitive regions of the brain, in particular the temporal lobe cortex. Apparently, two areas of the temporal cortex, the hippocampus and the amygdala, are so sensitive that electrically-stimulated malfunctions over short or long periods of time can induce changed or modified memory, as well as visionary states similar to drug-influenced hallucinatory experiences. Persinger and Lafrenière believe this would include altered states of consciousness, distortions of time and space, supernatural visitations, meaningful messages and a drastic updating of post-memory recall to accommodate the dramatic effects produced by such altered states. It might also result in out-of-the-body experiences. Similar effects have been produced under laboratory conditions by artificially stimulating the hippocampus and amygdala. Near death experiences are also considered by Persinger and Lafrenière to trigger such responses. It also seems realistic to suggest that those persons of a more sensitive, psychic nature are effected far sooner than non-psychics.

If we are to accept that earth energies are orgone, then similar resultant effects can be induced in psychics through direct contact with intense concentrations of orgone at places of ancient power. This is what happened to Bernard when he ascended the tumulus known as Wormwood Hill, close to Wandlebury Camp in Cambridgeshire. At first he saw only bright bands of light, but then came the rising tonal note, the headache, the intense pressure, the metallic taste, the nausea and the dizziness, following which he twice experienced the first stages of an out-of-the-body experience as well as visionary glimpses of saffron-robed priests approaching in a ceremonial fashion. Bernard later said that if he had not been helped away from the site, he would have fallen unconscious to the ground and entered into a vivid astral projection experience. I quote these details not to undermine his psychic encounter, only to show that its induction was caused by his direct interaction with an intense body of orgone radiation, like that encountered by the Avis family

in Aveley.

Remember too that through non-locality psychics also appear to act as catalysts to actually produce the presence of orgone-related light phenomena in the first place, as in the cases of Rita Goold, Graham Phillips and Barry King, for instance.

So what really did happen to the Avis family out on the secluded country lanes of West Essex in 1974? Did they enter an altered state of consciousness, experience astral projection then take part in a subjective, though shared 'alien' vision that their memory updated to a full abduction experience through dreams, hypnosis and conscious recall? Extremely likely, but that cannot possibly account for certain important elements of their story. Under hypnosis John recalled seeing himself and his family slumped unconscious in the car below. If this was part of his real, but distorted, memory then what happened to them and the car during the three hours they lost from their lives? I do not believe for one moment that they brought the car to a halt without crashing, before losing consciousness and remaining slumped in their seats for three hours. The Aveley road may be quiet, but someone driving past would have seen the parked car and stopped to find out whether they were all right.

To add to the mystery, the very first thing the family recalled after the encounter was the vehicle juddering back to life. They then became aware of driving along the same road, yet a full half a mile on from their original position (three quarters of a mile in Sue's case). Their eldest son, Kevin, was still standing up in front of the rear seat and the two smaller children were still asleep. It was as if the time had passed instantaneously, without any break between entering the mist and coming out again further along the same stretch of road. If we are to accept their word as genuine, then this is the only logical solution available.

Even accepting the temporal cortex hypothesis, there are still a great many aspects of close encounters that defy

explanation, such as the objective reality of many UFOs and occupants that appear to be physically real. There exist many cases where light phenomena has mimicked human thought, like the example of the Hessdalen lights of Norway taking on a life of their own, and converging to form obvious earthly symbols such as a Christmas tree and Marilyn Monroe. Similar shape-shifting abilities are accredited to the Will-o'-the-Wisps said to transform themselves into the desires and wishes of the lone traveller, whether it be a beautiful young girl or a crock of gold, in an attempt to lure them into the quagmire.

I have already suggested that earth light consciousness is caused through the process of non-locality, linking our own neurological orgone with that of the bioform. In pure and simple terms this exotic energy can reflect the subconscious thought patterns of the human mind, either individually or through some form of collective unconscious. This concept, devised by distinguished Swiss psychologist Carl Jung, states that all minds are linked as one through universal, unconscious archetypes and symbols.

Archetypes are representational mental pictures based upon their conception by the popular consciousness. For instance, in Catholicism the archetypal image of the Blessed Virgin Mary is a beautiful young lady wearing a white robe, a blue shawl and a blue over-robe. In real life she would never have appeared in this way, and yet this is our conceptual image of her after nearly 2000 years of artistic and religious tradition, and this is the way she most often appears in visions. Similar archetypes feature again and again in UFO lore, each being slightly updated from one decade to the next as our own earthly technology steadily advances. Archetypes appear to act as acceptance levels of communication between the human mind and any supposed outside intelligence, whatever its actual origin and nature.

The closer a percipient comes to an orgone bioform, the stronger the non-locality process occurs. This, I now

believe, will enable the bioform to metamorphosise into archetypal imagery reflecting the neurological wave patterns of the person concerned. It can actually re-mould and transform itself into anything from a Christmas tree, to Marilyn Monroe, pretty girls, crocks of gold, visions of the Virgin Mary, signs of the saints, alien spaceships or little green men, whatever the unconscious human mind expects to see and experience under such circumstances. These encounters will have an objective and often physical reality that will last only for the duration of the supernatural experience. They will then evaporate like camphor, back into the higher realms of the electromagnetic spectrum, the only evidence of their temporary existence being the physical traces that often accompany close encounter cases.

In our technological age these tangible visions have taken the form of encounters with space aliens. However, the subconsciousness of an individual will reflect differing archetypes depending upon their own social or religious beliefs. In some cases these images will be accompanied with warnings of doom and destruction if mankind does not mend his wicked ways. The strange thing is that visions of the Virgin Mary say exactly the same thing as the Space People (perhaps they should get together for an all star cast).

Taking the matter one step further, I now feel that if a percipient physically enters a bioform – as the Avis family seem to have done in 1974 – he or she will, through the altered states induced by temporal cortex stimulation, take an active part in this temporarily real, fifth dimensional experience. Unfortunately, however, it will take place *outside* our own four-dimensional, space-time continuum in an instant of time – a process that may well result in actual time distortion, or missing time, as in the case of the Avis family and many other such encounters. Afterwards, the brain will update the memory to substitute what really happened with a softer, more predictable version that will be easier for the mind to accept.

This will be enhanced at a later date by the use of dreams, memory recall and, if used, hypnotic regression.

It seems that by interacting with an orgone bioform a percipient enters into their own, personally-induced mystical experience, and in doing so can momentarily break free from the space-time continuum. This may sound fantastic, but it must be remembered that orgone is not simply a low-level energy, a waveform or a radiation, it is the building block that brings into focus other dynamic forces, such as light, electromagnetism and gravity. It is through their presence that we can perceive and measure orgone, for it exists in part beyond the four dimensions of the space-time governed by the General Relativity theory of Einstein.

In metaphysics orgone is the fifth element, ether, but in physics it may be seen as the Fifth Force, the much sought-after superforce. Physicists have shown it to exist through the equations that constantly add up to a missing link in the interplay between the forces that govern the space-time continuum. As early as 1922 equations were put forward by the German mathematician Theodor Kaluza which unified electromagnetism with gravity, simply by showing they were both manifestations of a fifth-dimensional superforce. In 1926 a Swedish physicist named Oscar Klein was able to incorporate Kaluza's ideas into a quantum theory.[5]

Re-evaluations of these so-called Kaluza-Klein or Unified Field theories by quantum physicists in the 1980s have strongly supported the concept of a superforce, but not one existing in five dimensions as conceived by Kaluza, one embracing eleven different dimensions – no more, no less. To these people the universe was created in an eleven-dimensional state with no distinction between matter and force, only a pure ultra-dimensional energy source. Once this energy had started to disperse after the Big Bang, some of the dimensions curled into themselves, creating matter in the form of particles or wave vibrations. At the same time they created what we know as the

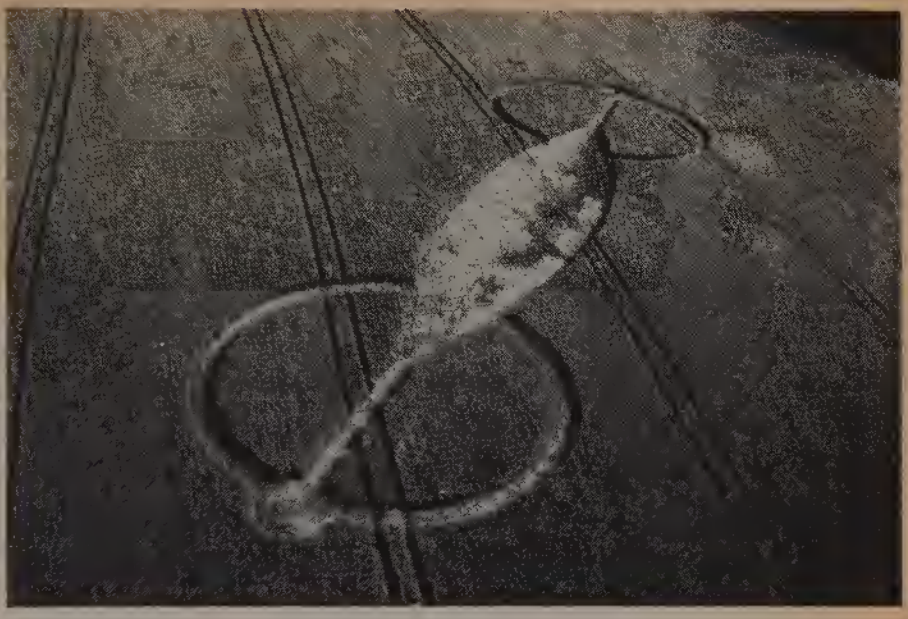


PLATE 60 Are crop formations such as this one found at Froxfield, Wiltshire, on 14 August, 1991, the echoes of fifth dimensional events perceived by us only in terms of our own space-time continuum? Or are we simply deluding ourselves? (photo: Calyx Photo-News Agency).

forces of nature, which are the visible manifestations of the original superforce.

This is a currently held view concerning the construction and mechanics of *our* universe. So can this eleven-dimensional superforce really be the structure behind the bio-energy named by Reich as orgone – the same mass-free energy that produces the crop circles and causes abduction experience? Only time will tell.

Debbie's very first description of crop circles when inside the Barbury Castle formation was, I have to now admit, 'inter-dimensional orgonic hieroglyphs'. However, she has maintained all along that orgone is produced in different forms throughout the universe and is the only force that is consistent in all dimensions – those we know and those we'll never know. Only their echoes will ever be

felt by us, and these will take the form of what we perceive as supernatural phenomena or mystical experiences.

Yet aside from the alien abduction scenario, I also have the feeling that these multi-dimensional experiences may be the answer to another age old enigma – the stories of people encountering the fairy folk. Many such cases are recorded in folklore and usually tell of a person entering an illuminated door in a grassy knoll that has never been seen before. Inside they find the elven folk in revelry, with singing, dancing, and food and drink galore. When, after what seems like only a few hours, they leave the mound and return home, many days, weeks, even years are found to have mysteriously gone by. Respected French UFO author Jacques Vallee was the first to note the obvious comparisons between encounters with the fairy folk and UFO occupant cases in his classic 1970 book *Passport to Magonia – From Folklore to Flying Saucers*.

The story of the 'shepherd of Winterbourne Basset' upon Hackpen Hill, as mentioned in the annals of seventeenth-century antiquarian John Aubrey, should also be taken into account here. He spoke of the shepherd approaching a fairy mound and seeing the ground open up, after which he was taken by the fairies to 'strange places' underground where music was being played on viols and lutes. It was said that he 'got no good' of his visit to fairyland 'for never any afterwards enjoy themselves'. So, did the poor fellow in fact encounter an orgone bioform that forced him into a mystical experience beyond time and space?

What about Aubrey's schoolmaster, Mr Hart, who encountered a fairy ring on the downs beyond Chippenham. He said the fairies were going round and round, making 'all maner of small odd noyses.' Upon seeing him they pinched him all over and began 'making a quick humming noyse all the time.' Did he too encounter a discharging orgone bioform and suffer visionary experiences based on his own generation's understanding of this unique phenomenon?

There appears to be no difference between the fairy abduction encounters of the past and the alien abduction encounters of today, we have simply updated our expectations of the phenomenon. But now we are able to view them as much more than just the delusions of a few weak-minded people. No, they are far more important than we could ever have conceived possible.

If this is so, then it implies that direct contact with orgone bioforms not only offers an explanation for crop circles, UFOs and earth energies, it takes us some way to understanding the abduction experience, both in the past and in the present age. It also opens up the possibility of time distortions, time lapses and episodes outside this present space-time continuum, using orgone as a powerful, though misunderstood medium. What's more, it might also offer us a much needed explanation for those alleged psychic communications with the Circlemakers themselves.

25
Blowing out the Brains

Direct interaction with an orgone bioform does have other more serious effects upon the percipient or percipients involved. For I suspect that a severe dosage of electromagnetic effects from its pulsating field leaves you with more than just a sour taste in the mouth. The evidence points towards the disturbing fact that it also re-arranges and re-programmes certain neurological functions in the temporal cortex to create lasting changes in the brain of the person or persons concerned. They 'see the light', so to speak – they become 'illuminated'.

Blowing out the brains in the manner suggested could explain the dramatic changes in lifestyles and spiritual beliefs experienced by the Avis family after their encounter with the green mist in 1974, for they too 'saw the light'. It also seems that exposure to a bioform's strong electromagnetic field produces one further, very important alteration in the temporal cortex – it sets up a mental link between the bioform and the observer through the process of non-locality. It is a situation that gives the percipient the overwhelming impression that he or she possesses a telepathic link with the higher life forms responsible for their own UFO encounter. In other words they become contactees.

As the human mind would find it difficult to comprehend the idea that it has suddenly gained a mental link with pure exotic energy, it seems to continue to use a belief in archetypes to communicate new information

gained by non-locality from atmospheric or terrestrial bio-forms. The unfortunate, though necessary result of such blatant deception by the unconscious mind will be vast quantities of verbal garbage pouring from the contactee, either as trance mediumship or 'telepathic' contact. This will probably include such impossible trivia as the dimensions of the mother ship, details of the alien's planet, and why they are not making open contact with us quite yet because of difficulties in breathing our atmosphere (pass me that bucket).

Yet sometimes, among this tirade of verbal garbage, there is very real and accurate information to be found. I know this from my 15 years experience working with psychics in touch with everything from demonic familiars, to angels, gods, goddesses, nature spirits and space aliens.

In the case of UFO contactees, I have found time after time that, despite the dubious identity of their communicators, they can accurately predict the appearance of aerial light phenomena. They can also supply information on the nature of UFOs and many other related paranormal events, much to their own surprise on occasions.

I have spoken already of the mass meetings in the Californian desert where George Van Tassel would channel the Space People and accurately predict the appearances of strange aerial lights. Remember, it was Van Tassel who first suggested to Trevor James Constable that the upper atmosphere was full of invisible life-forms science knew nothing about. Yet Van Tassel *still believed in his own flying saucer contacts*.

John Avis has been able to predict the appearances of strange lights in the same vicinity as his original 1974 encounter. He has also attained a remarkable volume of inspirational material on the nature of the earth energies present at ancient sites, and how they discharge and relate to the apparent ley lines. All this information John firmly believes was given to him by his alien friends, the so-called Watchers or Forefathers. If earth energy does equal orgone radiation, then this is a highly significant

connection with his UFO experiences. Indeed, along with earth mysteries pioneers such as Tony Wedd, John Michell and Philip Heselton, John claimed under hypnosis in October 1977 that he was told by the Watchers that UFOs used the magnetic lines of force, known to us as ley lines, for navigation and mapping purposes. Also curious was the answer John gave under hypnosis in 1977 to a question from Leonard Wilder concerning the nature of the UFOs' propulsion system, for he responded: 'Very complicated, but the words I remember was ion magnetic . . . they spun, they created . . . they spin vor . . . vortex.' Was he talking about an alien spacecraft, an orgone bioform or a plasma vortex?

Barry King, who helped investigate the Aveley case, was a good friend of mine as well as a contactee. After three close encounters *before* he met John Avis, Barry found himself in telepathic communication with entities he believed to have been responsible for his own abduction. In 1978 they spoke through him whilst in deep-state hypnosis and claimed to be from a planet revolving around the star Merak, in the constellation of the Plough, or Big Dipper. Regularly, Barry and I would arrange hypnotic sessions, either at his home or mine, where he would fall into a trance and allow the Merak to speak through his vocal chords. This was during the very same period I was speaking in a similar manner to the Watchers through the unconscious bodies of both John and/or Sue Avis, and, yes, it did get confusing at times as one alien source tended to contradict the other. Almost all of the Merak material passed to Barry was, in retrospect, real crazy man stuff. There were, however, just a few pearls of wisdom among the dross.

I have already detailed how the Merak informed Barry of the nature of geophysical anomalies in Britain, enabling him to mark a map showing the relevant fault lines in relation to high-intensity regions of paranormal and UFO activity. Such concepts were virtually unknown

when, in December 1979, Graham Phillips, Martin Keatman and I worked on Barry's initial inspiration and formulated the emanic field hypothesis for the *Why?* programmes.

Another significant event, which showed that Barry King's mind *was* in touch with an external influence very knowledgeable on aerial light phenomena, took place in 1978. It began during the evening of Wednesday, 22 March with Barry lying on my bed in a state of deep hypnosis. The Merak were speaking through him in their usual dominant voice of authority, and after relating more other-worldly matters the assertive voice suddenly announced that we would be given proof of their existence in the form of an aerial light display between nine and ten at night in exactly two weeks time. On enquiring as to where this would occur, there was a period of silence before the voice replied 'Stamford'.

In the days that followed Barry received a mental picture of an exact location close to Stamford in Lincolnshire, where the proposed UFO would be sighted during the evening of Wednesday, 5 April. This information was cross-checked against an Ordnance Survey map and duly confirmed before the journey. So confident were we that something of major significance would occur that I contacted the Nottingham UFO Investigation Society who agreed to send along skywatchers on the night.

The big day came and the location near Stamford seen only in vision was reached by early evening. It was exactly as Barry had described beforehand. Members of the Nottingham UFO group turned up with their binoculars and cameras ready for the light display.

Graham Phillips, Barry and I waited for the hour in question, and then watched as its passed by without incident. The Merak came through Barry as he rested in the back seat of the car and apologised profusely, saying it was a cock up on their part. The 'force of the earth' was too strong, they said, but we would find they had kept their word once we arrived home.

Despondent and embarrassed, the three of us left for Essex, without realising until later that an event of great magnitude *had* taken place between nine and ten o'clock that evening. Already sighting reports were being phoned into my parents' home at Wickford in Essex, and the following day's national newspapers were full of accounts of strange lights that had been seen in the skies over England *between nine and ten* that night. Yet confusing the issue was the discovery that most of these sightings could be put down to a bright fireball that had streaked across the heavens before breaking into pieces during that very same hour. Despite this, a number of the sightings, including one photograph of a strange light, were clearly not a fireball.

There were other similar events predicted by Barry King's Merak, but this one has stuck in my mind the longest. Years later when I gave up believing that I had been speaking to spacemen through the likes of Barry King and the Avis family, I still accepted that something directly associated with the UFO phenomenon had been attuned to their minds.

I have become convinced that due to the complexities and inadequacies of the human mind, it needs to use certain appropriate archetypal forms to enable recognisable communication with orgone energy and bioforms. For reasons too complex to unravel, since 1947 these archetypes have tended to show themselves as aliens visiting our planet in space vehicles that we see as aerial light forms – our 'flying saucers' and UFOs. So in theory these 'alien' archetypes are our creations, produced by our own social conceptions, wishes, desires, fears and anxieties, for it is the spirit of the age.

But is this the whole story? In my mind, orgone bioforms are the main source of energy behind the UFO close encounter. Our interaction through non-locality with its powerful biological field creates bizarre visionary experiences that usually take the form of alien contact, and can involve a temporary transformation of the mass

into a physical reflection of that mental contact. Afterwards we can retain communication with the conscious source of the bioforms, provided our own unconscious minds retain the same neurological frequencies necessary to receive the information through non-locality.

We should not, however, underestimate the sheer potential power of the bioforms themselves. They possess

PLATE 61 Jim Woods uses the cloudbuster on 11 May, 1968, in an attempt to force orgone bioforms to manifest inside the infra-red range of the electromagnetic spectrom. The two silhouetted images symbolise the success of his and Trevor James Constable's extraordinary work (photo: Trevor James Constable).

their own incomprehensible intelligence as Trevor James Constable realised and nurtured with his dramatic photographs taken only after he had *called* the 'critters' to his presence through ritual meditation. His mind *could* accept them as they really were and so was able to catch them on film without any intermediates in the communication. He even enhanced their visual appearance by using the cloudbuster to interfere with the orgone potential in the atmosphere, like stamping on the ground and watching the earth worms appear. And yet this was something that Wilhelm Reich had been unable to accept as he shot the cloudbuster at the luminous lights manifesting night after night over Orgonon, believing them to be aliens alerted to his work through the Oranur experiment.

The very same disjointed communication process is happening today in the crop circle community with psychics such as Rita Goold and Isabelle Kingston, the clairvoyant and medium who communicates with the Circlemakers under the name of 'the Watchers'. Whether these are the same communicators as those involved with the Avis family's abduction is difficult to say, although there are many similarities in the information offered by the two quite separate sources.

In 1987 Isabelle received a message from the intelligence compelling her to move from her house in Reading, Berkshire, to a new home in the area of Marlborough in Wiltshire. With her son and mother, Isabelle began a new life, and it was then that she received further psychic communication. She was told that Silbury Hill was a very important place to the Watchers and that within a year a sign would be seen here that would reveal to her why she had been brought to Wessex. A year, almost to the day, during the late evening of Wednesday, 13 July, 1988, a lady named Mary Freeman of Marlborough was driving through Avebury along the road that cuts across the Kennet Avenue of standing stones, close to the junction of the A4 Marlborough Road. Unexpectedly, she became aware of a huge amber-coloured light moving through the

clouds. From its base came a tube-like beam of bright white light that struck the ground south of Silbury Hill.[1]

Mary Freeman had recently become acquainted with Isabelle Kingston, and was able to convey details of this incident to her that same night.[2] A day or so later, a reporter from the *Marlborough Times* named Richard Martin, received a telephone call to say that a quintuplet set of crop circles had been found at first light in the field to the south of Silbury Hill. As Isabelle has confirmed to me herself, this was her promised sign. Not only did these incidents reveal why she had been drawn to the region, they also showed the undeniable link between ancient sites,

PLATE 62 The first quintuplet set of circles that appeared in the field south of Silbury Hill, Wiltshire, following Mary Freeman's dramatic UFO sighting here on 13 July, 1988. Psychic Isabelle Kingston had predicted the occurrence exactly one year beforehand (photo: Busty Taylor).

crop circles, UFOs and her own psychic communications. Interestingly enough, John Avis's own Watchers had also singled out Silbury Hill as a location of great significance as early as 1980.

Within eight weeks of this first crop circle event at Silbury Hill, no less than 51 crop indentations were to appear within seven miles of this, the greatest man-made orgone accumulator in Europe.

At the commencement of the 1990 season Isabelle was asked by psychic researcher John Haddington to recommend a likely location for a crop watch. Psychic information from the Watchers – or the Elohim as they have also referred to themselves – indicated that the fields at Alton Barnes, below the long barrow upon Walker's Hill known as Adam's Grave, should be watched as circles would appear here. At the time this had seemed unlikely as the nearest circle to date had been two miles away, and yet it was the only site she specified. For several nights the fields in question were watched without success, but then, just a month later, during the night of 12 July, Alton Barnes became host to the most dramatic pictogram to date. To cap it all, that very same day a second remarkable formation was discovered above the white horse on Milk Hill, only a mile north-west of Adam's Grave.

In 1989 Rita Goold followed the written instructions of the Circlemakers and led a party of cerealogists into an already-formed circle at Cheesefoot Head, during the early hours of Sunday, 18 June. It was on this occasion that they were to experience and record the sound and motions of the now-famous trilling noise. At the same time a luminous object shaped like 'a pair of horns' was seen high above the field in question by an observer on a nearby road who also heard the trilling noise.[3]

That observer was Ron Jones, an astute and very psychic circles researcher from Andover in Hampshire. He later accompanied Colin Andrews and George Wingfield in their pursuit of the noise following Rita and her husband Steve's departure around 2.30am.[4] The three

men found themselves crossing darkened fields and following silhouetted hedgerow as they tried to trace the source of the still audible sound. At one point Ron Jones, who was trailing behind, became disturbed when he heard an inexplicable crackling noise coming from a hedge by his side. Quickly he caught up with the other two and spoke of his anxiety. Some minutes later the party came to a halt some 20 to 30 yards from a clump of long grass and bushes. The trilling noise appeared to be emanating from this very position, although for some reason they were reluctant to go any further, deciding instead to return to their car.

After sun-up a ringed circle was discovered at Cheesefoot Head, just 500 or so yards from the earlier circle where the six had sat and listened to the trilling noise. It was the first to have appeared in the whole of Britain for a period of eight days.

Precisely one week later, during the early hours of Sunday, 25 June, Ron Jones retired to bed and suddenly became aware of the trilling noise once more. It was the same as before, but this time it seemed to be with him, in his own room. He sat up and listened as the sound span around and around his head. The next thing he remembers was astrally projecting back to the spot beyond Cheesefoot Head where he had experienced the loud crackling noise coming from the hedge.[5]

What happened next is of paramount importance to the circles debate, for glancing around Ron saw a series of horizontal bands of light rotating and pulsing up and down above the sea of standing crop. After what seemed like an eternity in this strange state of bi-location, Ron found himself back in bed. The experience ended after he clearly heard three separate tonal notes that appeared to permeate the air around him.

What Ron did not know at the time was that a new circle with a long curved spur (giving it the appearance of a tadpole), had appeared overnight at the exact position

he had seen the horizontal bands of light above the standing wheat at Cheesefoot Head.

Since that time Ron Jones has been inspired to follow some diverse, yet quite astounding lines of enquiry concerning the nature of the circles phenomenon which I am sure he will reveal in time. Much of this material has been achieved by psychic means.

When Ron relayed details of this experience to Debbie and myself, we both stood there open-mouthed, unable to believe our ears. In our minds his link with the phenomenon had been heightened dramatically the night he saw the luminous object, heard the trilling noise and experienced the crackling sounds at Cheesefoot Head. This allowed him a direct mental empathy with the very source of the Circlemakers through non-locality. One week later this was strong enough to pull his astral mind to the spot where an orgone bioform was discharging upon impact with the ground. The pulsing motion of the bands of light and, more importantly, the triple tone are clear indications that this is indeed the case, for they compare remarkably with Bernard's encounter with the bands of light and the rising tonal sound at Wormwood Hill, Cambridgeshire, in 1981. I now firmly believe that this contact with orgone has permitted Ron Jones to attune to the circles phenomenon and in doing so has given him a true insight into the very nature of the Circlemakers – just as it did for Debbie after her visit to the Barbury Castle formation.

Cut through the cliches, and you will find that psychic communications work – there really are people attuned to the very source of the phenomenon. And even more important is that these psychic people act as catalysts, triggering the orgone bioforms and their accompanying paranormal anomalies into manifestation, often without realising it themselves.

But is that all there is – masked messages from orgone bioforms masquerading as alien intelligences and Circlemakers? I think not. The bioforms are made of the very

brain stuff that animates our own consciousness, intelligence and memory. Through neurologically-produced orgone we breath life into their very existence. It is beyond us to understand their true nature, and only Trevor James Constable has come anywhere near doing so. He knew they were not just amoeba-like masses floating aimlessly through the atmosphere, or balls of exotic energy playfully bobbing up and down at places of power.

Our total interaction with this unbelievable life-force does more than just mould a bioform into acceptable alien faces. Each time we come into contact with one of these dense orgone masses through close encounters, we give it identity. Its base intelligence is continually re-programmed until it takes on some semblance of the very entities we believe it to be. It is this 'alien' consciousness, pumped up through thousands of years of absorbing man's own intelligence and universal symbolism, that determines its basic style of communication, while still leaving its final, more defined mask to the individual.

The orgone bioforms are the alien intelligences and the fairy folk of old, and both are generated, programmed and updated by us. This may be so, but some hybrid archetypes regurgitated by our deep subconscious mind recur time and time again in UFO encounters and dream recalls of supposed superior intelligences. In the western hemisphere the most dominant dark memory is that of the tall, long-haired race with angular facial features, piercing blue or pink eyes and long slender fingers. Their individual form varies, but they are essentially one vision. To John Avis and his family and to Isabelle Kingston they are the Watchers. To others they are the Cherubim or the Nephilim, and to still others they are the Elder race. Is this collective alien vision just one of the many variations of the mask worn by orgone bioforms, stolen from the universal symbolism of mankind?

The best psychics I know have all seen such sculpted faces in their troubled slumber. Why does the human mind throw up such hybrid archetypes as these?

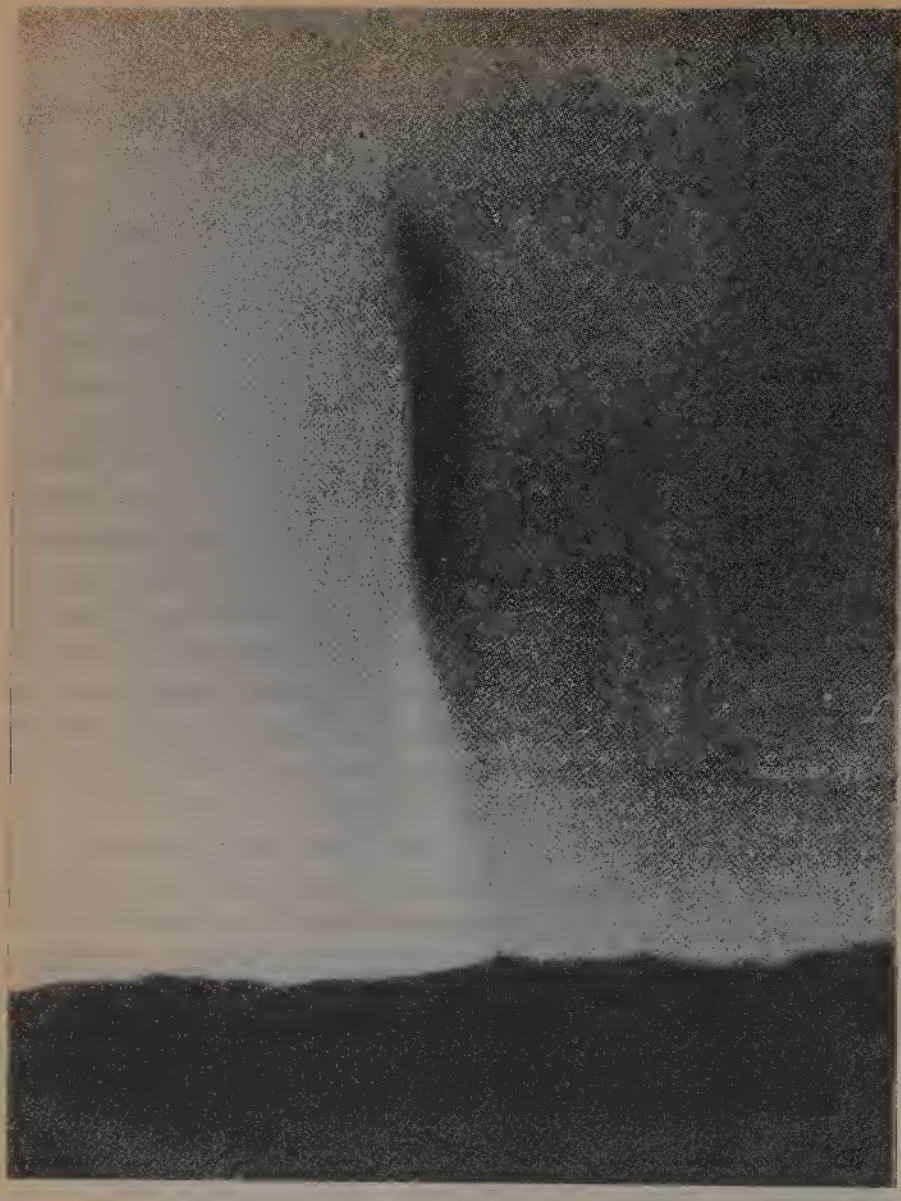


PLATE 63 Does this picture show the real Circlemakers? As repulsive as it may seem to 'nuts and bolts' UFO enthusiasts, this vertical aerial phenomenon, caught on infra-red film by Trevor James Constable, could show the real energy responsible for the crop circles appearing throughout the world today. Yet scientists will never solve this unique enigma unless they first accept that it exists in part outside of our own space-time continuum and possesses a form of intelligence previously unknown to us (photo: Trevor James Constable).

Carl Sagan, the American cosmologist, once asked why it was that ancient man from cultures across the world saw dragons, and so represented them in both sacred art and legend. These clearly mythical beasts bear unmistakable similarities to our present-day understanding of dinosaurs, gained through just 200 years of palaeontology. Yet no one could ever have seen or been aware of such a beast, for the dinosaur became extinct many millions of years before man made his first appearance on this planet. According to Darwin we evolved from apes, and before that from more primitive animals that would have known, and probably feared, the great dinosaur. Could it be, Carl Sagan suggested, that memory of the dinosaur was passed on from one evolving life-form to the next, until it was inherited by man, not consciously but in our genes, our racial memory. From these dark depths it moulded man's religion and belief, and haunted his nightmares and visions in the form of the fabulous dragon – the symbol of the earth spirit, the symbol of *ch'i*, and therefore the symbol of orgone itself.

Just remember the words of John Avis as he lay in a state of hypnosis attempting to recall the contents of his own encounter with an orgone bioform: 'They said they need us . . . as hosts, and they . . . and they are us.'

26
After the Fall

Sunday, 16 February, 1992. Locking the car doors we crossed the quiet lane and joined the footpath that followed the edge of the field towards Chastleton Barrow Camp. It was a cold, clear day we had chosen to check out what limited information we possessed on historical crop circles in the Cotswolds. Just a mile and a quarter downhill was the location where Gwen Horrigan had frequently seen swirled circles upon the sloping fields of Slade Farm near Kingham, Oxfordshire, during the 1940s. They had been referred to locally as 'fairy rings' and were always considered a complete mystery by local farmers. The fairies responsible for these indentations were identified with the luminous spheres of light seen occasionally in the woods at Whitequarry Hill, only yards away from the crop circle locations.

Unbeknown to Gwen when she had related her wartime experiences to me, was that just three miles away from Slade Farm, in a meadow between Chastleton and the village of Evenlode, two huge concentric rings had been found by farmer Bill Edwards on the morning of 3 June, 1960. They were so deeply impressed into the flattened grass, and so precisely drawn, that Mr Edwards had later said it was as if a giant stamp had descended into his field and left its mark. After our visit to Chastleton Barrow Camp I intended visiting Evenlode to see if I could find and interview the now retired farmer. I would also call at Slade Farm to see what they had to say about crop circles appearing in their fields during the 1940s.

This rural region on the borders between Oxfordshire, Gloucestershire and Warwickshire was certainly a hot bed of paranormal activity. Whilst researching an article on Cotswolds folklore for *Strange Phenomena* in 1979 I had heard of many strange reports of contemporary and historical sightings of mysterious lights seen locally. *Earth Lights* author Paul Devereux had also tracked down accounts of a blood-red light phenomenon, known locally as 'The Light', and seen usually at tree-top level upon a road above Shipton-under-Wychwood, some four miles from Kingham. Gwen Horrigan had also spoken of the alleged supernatural happenings connected with a wood there called Wychwood, from which the village takes its name. Like the woods at Whitequarry Hill, it too was said to be haunted by the fairy folk. No sensitive child would go near Wychwood, not by night or by day.

An integral ingredient to the Cotswold mystery was undoubtedly its prehistoric sites. These included the Rollright Stones, situated just three to four miles from the location of the Slade Farm crop circles and the Evenlode double ring formation. Even closer was Chastleton Barrow Camp, probably the most important site involved with any assumed circle-making process.

In archaeological terms this elevated ancient place was a circular Iron Age hill-fort enclosed by a huge ring of earth 15 feet thick and as many feet tall, topped by a solid wall of thick deciduous trees of great age and girth. Somewhat uncharacteristic of such monuments, there was no ditch, although the earthen bank had once been faced with large megalithic stone blocks, and its core still contained a ring of stone rubble. The fort's raised defences were broken only twice for ground level entrances, or fosses as they are known, one in the eastern quarter and the other in the north-western section of the perimeter. This was as far as the archaeologists could go, although some had suggested that its three-and-a-half-acre amphitheatre may once beën used as a 'cattle kraal'.

Should we be right in our assumption that descending

atmospheric bioforms cause massive overloads of kinetic energy at places of orgone accumulation, before going on to carve out crop circles in the local landscape, then this would be an ideal location. Its different layers of stone, earth and trees mimicked the simple boxes Wilhelm Reich constructed as orgone accumulators. This ringed fort was a man-made energy accumulator on a grand scale, and through its presence I felt sure the circles phenomenon had graced the fields of nearby farms. That was my theory at least, and today I would get the chance to put it to the test.

With me was Debbie, who had already spoken much of the inherent energies present at the Rollright Stones; John Horrigan, whose mother's account had initiated this trip to the Cotswolds; and Karl and Lisa Dawkins, relatives of John and good friends of ours. Kerry Horrigan, John's wife, had decided to stay in the car due to the intense cold she had earlier suffered at the Rollright Stones. Together we worked as a psychic questing group, uncovering mysteries of the landscape and just occasionally digging up hidden artefacts.

Following the dense hedgerow on the right-hand side of the ploughed field took us towards the eastern entrance of the circular hill-fort, still some yards away. The freezing cold climb was already producing some interesting topographic features, for in the thick undergrowth to the right of the field entrance we had noticed a huge markstone. It was not indicated on the Ordnance Survey map, even though it was as big as many of the Rollright Stones themselves. A further example had been found in the hedgerow as we moved closer to the earthen fort.

For reasons unknown, this place reminded me of Ravensburgh Castle, a ditch and bank earthwork situated on a ridge, close to the Icknield Way in Hertfordshire. We had arrived there on Sunday, 15 April, 1990, after a psychic message received by Kerry in meditation suggested it held some clue to the quest we were on that day. A long climb had allowed us access to the earthwork,

which had mostly been destroyed or defaced by hundreds of years of land erosion and dense undergrowth. John decided that we would raise a cone of power using mental visualisation, then call upon Lugh, the Gaelic god of light. Debbie had suggested that this might not be a good idea as the aspect of the site felt wrong, and therefore something untoward could happen.

Ignoring her warnings, we had raised the cone of power and called upon the Celtic sun god. Instantaneously dark clouds suddenly appeared overhead and began to throw down rain and hail with such ferocity that we were forced to abandon the ritual meditation. We ran like hell back through the fields towards the shelter of the cars.

Perplexed, we had assumed the site was just not involved with our quest. Yet Debbie had gone further, saying that instead of invoking the power of Lugh, we had incurred the wrath of some sort of storm god named 'Wulla' or 'Ulla', worshipped at this site in the distant past.

'Who was that?' John had queried, turning around. 'Woolly Bully?!'

Debbie felt the site had been occupied by a community who had seen this deity as commanding power over storms and weather. Apparently, we had upset him, and the hailstorm was his response!

Ullr, Wuldor or Wolthuthliwaz, I soon realised, was an obscure Germanic god whose name means 'splendour.' He had been worshipped in Europe, including Britain, between AD 300 and 800 and was chief god at Uppsala, Sweden, before the coming of Thunor or Thor, the storm and weather god. In folklore he was associated with bird imagery and was represented in medieval Icelandic sagas as a marksman with a bow and arrow. He was also seen as an obscure stepson of Thor. Despite explaining this to John, he still persists in referring to this incident as the 'Woolly Bully' sketch.

I smiled to myself as I remembered that wet day in 1990. In the light of subsequent findings concerning the crop circle enigma, it seemed likely that by interfering

with the orgone present at Ravensburgh Castle using archetypal and symbolic imagery, our minds had caused it to discharge its inherent energies. This resulted in heavy ionisation of the air and an instant hailstorm. The freak wind experienced around sunrise at the Nine Ladies stone circle in Derbyshire on 1 November, 1982, involved a similar orgone discharge process, of that I was now quite sure.

Casually, I mumbled the words 'Woolly Bully' to the others as we climbed towards Chastleton Barrow Camp.

I stopped to take some photographs of the wall-like ring of trees encircling the site as the low sun cast a rich orange hue on the tranquil setting before us. Across the entrance was a five-bar gate, and beyond that was the circular meadow, upon which two horses sampled grass outside makeshift wooden stables.

Karl slipped away to climb the tree-lined bank, as Debbie and Lisa drew John and myself across to the horses, for there was no way we were going to get away from here without first seeing the horses!

In the early spring sunlight Karl watched the jovial antics of the others as he sat upon the dry ground. He is rarely psychic, but today, for some reason, he could plainly see swirling bands of fiery energy superimposed upon the grass of the circular field. They were turning like a Catherine Wheel and seemed to reach the edge of the circular earthen perimeter. Every so often bright darts of light would be released from the flaming wheel, not through the eastern fosse as might be expected, but across the bank on the south-east side. Other darts used the northern fosse to exit the site. The clear vision mesmerised him, so he continued to watch the etheric spectacle.

To one side of the northern fosse, where the horses entertained us, we found another megalithic stone, this one even larger than the two seen in the hedgerow. Its edges had been worn away, probably through its constant use as a seat over many hundreds of years. It seemed specifically placed, but may have formed part of the original face of stones that once lined the outside of the

PLATE 64 Chastleton Barrow Camp shortly before the extraordinary meditation climaxed the Earthquest group's attempts to discharge the site's inherent energies (note the clear sky). Evidence showed that this circular earthwork is a powerful orgone accumulator involved in the local circle-making process (author's photo).

earthen bank.

I asked Debbie whether she could tell me why this site was so important to the local circle-making process.

'Why do you think? Because it's a perfect orgone accumulator,' she responded, as if it was obvious. 'The stones and gaps in the banks aid the discharge of energy into the surrounding landscape.'

I accepted her words, feeling now that a meditation was in order. It would serve as an attempt to excite the inherent earth energies, and if this place really did act as some kind of landscape orgone accumulator, and we were correct in our assumptions, then it might just discharge in some way.

Upon reaching Karl, he suggested that any meditation should be conducted at the peaceful spot on the bank

where he had sat and watched his visionary glimpses of the camp's vibrant energies. So we climbed through the thick mesh of tree roots and finally came to a halt. Standing in a rough circle we cast one final look at the grassy amphitheatre in front of us, then closed our eyes.

In a relaxed state I began the visualisation. We pictured first an electric-blue light spinning around and around the site, until it spiralled upwards to form a huge cone of blue-white flame engulfing the site. I then asked the group to see a Catherine Wheel of golden fire swirling like a moving carpet upon the floor of this great circular basin. I suggested we see it coming together in the centre of the site to form a solid column, which then extended upwards into the sky to join heaven with earth. All this was to be done with the firm belief and conviction that it would indeed have some resultant effect upon the normally-invisible energies present at this place of ancient power.

Quite suddenly, a cold breeze swept through the group as the visualisation reached its climax. Unexpectedly, one, two, then more and more hailstones began hitting our exposed skin. Faster and faster they fell, prompting each of us to open our eyes and see what was going on. The sky directly above now contained a dirty-looking black cloud that seemed to trail into nothing the further it stretched away from the location. It had simply not been there when we had closed our eyes; if it had then I'm sure we would have noticed its approach. Now it was literally covering us with hailstones, forcing an instant abandonment of the meditation, as the tiny lumps of ice increased in ferocity.

This was ridiculous. Could the hailstorm be a pure coincidence? If it was a natural occurrence, then it was strange that I should have thought of the 'Woolly Bully' sketch upon Ravensburgh Castle only shortly beforehand. I had even felt the two sites were similar in aspect, for some unknown reason.

With her collar held up, Debbie shook her head as she cowered from the incessant hail. 'Don't be stupid. Don't

you realise what you've done. By exciting the intense concentration of orgone through visualisation, and then sending it upwards as a column of light, we have disturbed the orgone potential above the site. We became cloudbusters ourselves, and this is the result.'

The stinging of the freezing cold hailstones upon my face and neck felt just a little more comfortable after this statement, for the reality of orgone was being shown to me for the umpteenth time, purely by virtue of its effects upon the forces of nature. What's more, this hailstorm turned out to be the only shower of the day, adding even further to the obscurity of the situation. Perhaps I should remember moments such as these whenever I doubt the authenticity and relevance of orgone, not just to the crop circle enigma and the UFO phenomenon, but to our very understanding of life itself.

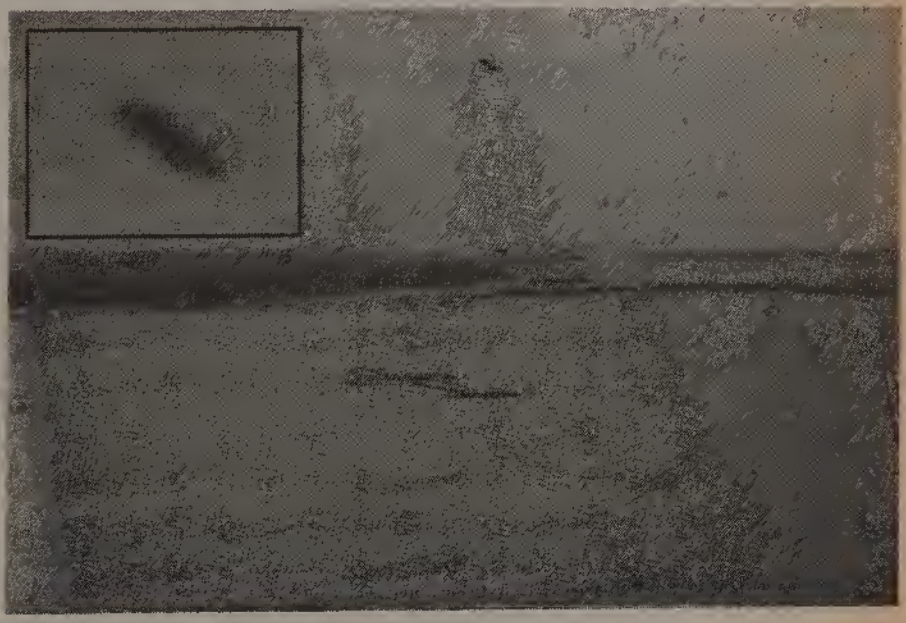


PLATE 65 A silhouetted blob hangs above the 'middle' formation at Alton Barnes, Wiltshire, on 2 July, 1991, the day of its discovery. This strange object, not seen at the time the photograph was taken, demonstrates the apparent link between orgone bioforms and the crop circle phenomenon (photo: George Wingfield).

Appendix I – How can I become actively involved in the crop circle mystery?

The crop circle enigma is not going to go away. In the years to come it will steadily increase in popularity as more and more people want to take an active role in this modern-day mystery. Some will be happy to simply visit formations to experience their atmosphere and ponder upon the wonders of their manufacture and origin. Others will wish to conduct on site investigations or archive research.

As basic guidelines for all those genuinely interested in the phenomenon, here are some suggestions on what to watch out for in connection with the presence of crop circles, beginning with a list of unusual effects often noted either before, during or directly after their formation.

1) **Light phenomena**. These may be reported in the proximity of circle locations by local residents at the time of formation or by visitors at a later date. This later variety will probably take the form of small globular earth lights during the day, and glowing objects of varying colours at night.

2) **Sounds emissions**. Buzzing, dronings, hummings, roars and booms have all been heard when formations appear nocturnally, either in association with aerial light displays or on their own. After formation the sounds may take the form of the now familiar twittering, trilling, 'electric sparrow' or electrostatic noises encountered by researchers and visitors to sites. Several times these have been recorded on tape cassettes, so it is worth taking a pocket

cassette into a circle for this reason.
3) **Animal reactions**. There are several cases of animals, including dogs, horses, rabbits and sheep, going berserk or simply acting strangely when crop circles and UFO nests appear. This is likely to be a reaction to either infra or ultrasound inaudible to the human ear. Watch out for animal reactions at circle sites, particularly overhead birds and visiting dogs. Debbie also feels that a study of earth worms beneath formed circles may prove a rewarding exercise.
4) **Electrical anomalies**. Appliances and vehicles in the vicinity of forming circles may cut out, short-circuit or fluctuate. Electromagnetic effects of this nature are common in UFO encounters.
5) **Human reactions**. People living in the area of circle appearances may experience uncharacteristic reactions on the night or day they form. These may include out-of-the-body experiences, restlessness, strange symbolic dreams or being drawn to the formation without conscious knowledge of its presence.
6) **Eye-witness accounts**. Such accounts are rare, but there are a number of cases where people have actually witnessed a circle appear during daylight hours, sometimes in association with unusual meteorological conditions such as vertical winds or columns of vapour.
7) **The weather**. The meteorological conditions during the time of formation should be checked as a matter of course, as should any unusual meteorological events in the immediate period before and after their appearance.

This next section concerns the relationship of the formed circle to the location in question, and may therefore give clues as to the reasoning behind the choice of position.
1) **Ancient sites**. Check to see whether the circle has appeared close to any ancient sites, preferably those dating from either the Neolithic, Bronze Age or Iron Age periods. In Great Britain this will include such monuments as long barrows, round barrows, henges, tumuli,

hill-forts, standing stones, stone cairns, stone circles, cursuses, dykes, green ways and other assorted earthworks.

Check also for the presence on Ordnance Survey maps of 'Celtic' field systems and strip lynchets, both denoting prehistoric agricultural landscapes possibly dating back to the late Bronze Age (c. 1000-500 BC).

Archaeological continuity suggests that the proximity of Roman roads, temples and villas, Saxon chapels and churches with a Norman foundation should also be noted.

2) **Light phenomena**. Find out whether the circle site is situated in an area where mysterious atmospheric or terrestrial lights have been sporadically or consistently appearing over a number of years. These may take the form of UFOs, Will-o'-the-Wisps, spook or ghost lights, fairy lights, tongues of flame or inexplicable fires. Local lore and news stories are primary sources of material in this respect. Check too for examples of actual circles appearing in the area before the modern-day interest began in 1980.

The presence of light phenomena will also relate to the next two areas of study – folklore and local place-names.

3) **Folklore and legends**. Relevant local books should be consulted for evidence of supernatural occurrences traditionally associated with a circle site. These might take the form of stories concerning elemental entities such as the devil, hobgoblins, elves, fairies or localised variations of the Little People, all of which can, and often do, refer to the manifestation of strange light phenomena. Note too any accounts of 'fairy rings' as these may relate, not just to rings of grass discolouration caused by fungi, but also to crop circle appearances.

The discovery of the mowing devil account is an excellent example of a local folktale that almost certainly describes some facet of the crop circle enigma.

4) **Local place-names**. On the same theme, care should be taken to establish the place-names associated with the field, or features in the general vicinity, where crop circles appear, especially sites where they return each year.

These may give some clue as to past supernatural associations attributed to the location in question. Here are some pertinent examples of English place-name prefixes strongly indicative of supernatural occurrences:

Bogard, Boggard, Boggart, from the Modern English *boggart*, meaning a goblin (NB This could, however, refer to a shady or secluded place).
Congellons, Congous, Konjon, from the Middle English *kongon*, meaning a devil.
Devil, a derogatory name used to denote unusual physical features, unproductive land, places of pre-Christian worship or locations of supernatural manifestations. *Hell* place-names will have similar interpretations.
Elf, Elfa, from Old English *elf* or *wella*, meaning a fairy or supernatural denizen. El, Ell or Elle can also derive from a term denoting 'light' and so should be noted. The *Elle* Folk are a race of Little People in folk tradition.
Goodman, from a reference to the devil as 'the Good Man'.
Hob, from the Middle English *hob*, an evil sprite (NB Hob place-names may also originate from the Old English *hobbe*, meaning 'land covered in tussocky grass').
Kinder, from the Germanic root *kinder*, meaning a supernatural creature.
Pixy, Pixie, from the Old English term for a fairy.
Puca, Puck, Puke, Pux, Pwca, from the Old English *pūca*, *pytt*, a supernatural imp.
Run, from Old Norse *run*, meaning a secret place of covenant or a place of mystery.
Scratch, from a name for the devil, particularly in Hertfordshire tradition.
Thurs, Thrush, Thruss, from the Old English *þyrs*, a demon-haunted place.
Wheel, from the Old English *hwēol*, alluding to the presence of a stone circle. However, it may also refer to crop circles.
Whirl, as in whirligig, from the Old English *hwyrfel* or

hwerfel, meaning a circular patch of land.

Other traditional names associated with earth light phenomena that may occur in place-names are Hopping Jack, Jack o' Lantern, Jenny Burntail or Greenteeth, Joan o' the Wad, Pinket, Peggy with th' Lantern, Spunkie or Will-o'-the-Wisp. You could add to this list those names alluding to the presence of either an ancient site (barrow, low, stone, etc.) or appropriate pre-Christian deities, such as Thunder, a prefix alluding to the Germanic storm god Thunor, or Elen, a British goddess connected with light. For those wishing to know more about this subject I strongly recommend reading *English Field Names, A Dictionary* by John Field (Alan Sutton, Gloucester, 1989) first published in 1921, from which most of the above prefixes have been taken.

5) **Water sources**. Water seems to play a major role in crop circle formation, so the proximity of surface water in the form of dew ponds, marshes, reservoirs, springs, wells and storage tanks should be recorded. Underground water is much harder to trace, but dowsing can detect blind springs and streams, whilst geological maps can pinpoint aquifers, the term used for water-bearing rock.

6) **Hills and other topographical features**. The proximity and distance of hills, ridges, escarpments, cliffs and cave systems to crop circle locations should also be recorded.

This last section refers to on-site investigations and occurrences of relevance to the phenomenon as a whole. It must start, quite obviously, with observations on the lie of the crop or plants involved, for these may indicate whether a circle is genuine or not. Points to note are the direction of the floor pattern, the underlying paths, the presence of broken, damaged or shaved stems; and the definition of the circle wall, ie whether it is sharp or jagged in appearance. Other features to watch out for are:

1) **Magnetic variations**. These exist naturally upon the earth's surface but may be more prominent at ancient

sites and circle locations. The instrument used today to measure the magnitude, flow or flux of the earth's magnetic field is generally a magnetometer, and for those interested in this detailed area of study, I strongly suggest reading Paul Devereux's *Places of Power, Secret Energies at Ancient Sites*.

Suffice it to say that extraneous influences have caused standard hiking compasses to react oddly inside circle sites. Some have spun wildly, while others have clearly shown sharp magnetic distortions.

2) **Electrical malfunctions**. Unaccountable malfunctions of electrical instruments and radio-linked apparatus have often been reported by visitors to crop circles. This may involve photographic equipment, such as cameras and flashguns (particularly radio-linked flashes), video recorders, audio equipment and mobile telephones. Also important to watch out for is electrical equipment malfunctions in nearby houses, such as problems with microwave ovens and light circuits.

3) **Physical effects**. A variety of ill-effects have been noted by visitors to circle sites. The list is long, but is known to include headaches, disorientation, dizziness, flu symptoms, muscular ailments, nausea, sore eyes, sore throats and swollen glands. Many of these symptoms are also noted in UFO close encounters, where they are seen as the resultant effect of exposure to an electromagnetic field. However, they are all equally associated with heavy dosages of orgone radiation and DOR. Should a person be troubled by any of these complaints they should leave the site immediately and, if they wish, return at some later point. Psychically-sensitive individuals will be more prone to these effects than those of a non-psychic disposition due to their physiological make-up (see the article on psychic genetics or psygenics by Graham Phillips in *Strange Phenomena* issue two and also the Notes section of this book).

4) **Altered states and paranormal effects**. Instances of spontaneous altered states of consciousness, visions,

psychic messages or self-healing by unsuspecting visitors should be noted, not disregarded and treated as a matter of ridicule and derision. They could prove critical in understanding the authenticity and nature of the circles phenomenon.

5) **Flashes of light**. Many times bursts of pulsating or flashing light have been noted by researchers and visitors to circle sites. These are usually blue in colour, but have also been seen as black. These, I feel, denote visible emissions of orgone, with the colour attribution possibly indicative of the nature of the energy present.

6) **Strange film images**. These have mysteriously appeared on film exposed at crop circles and can take many forms, such as orange flares, bright flashes, white discs, and, most importantly, black shadow forms. These have been captured as black darts at ground level and as blob-like aerial forms above the formations. It is my opinion that at least some of these may show orgone bioforms or orgone emissions existing on frequencies marginally beyond our own visible spectrum.

7) **Gelatinous substances**. Any jelly-like masses found at circle sites should be photographed, collected and analysed with due caution and consideration. They may vary in colour from white to pink, brown or black, and in consistency from jelly to tar. All may be variations of the so-called Melanor discovered by Wilhelm Reich at Orgonon in the wake of the macabre Oranur experiment, and may therefore denote the presence of DOR at a site. Should this assumption prove correct, then it is to be remembered that disturbing the substance seems to increase the chances of ill-effects.

Such substances may well have correlations with the so-called Angel's Hair sometimes found in association with nocturnal and early morning UFO sightings.

The presence of a kind of rock 'clinker' has also been noted at some circle sites, and this too may be of relevance to the orgone debate, for Melanor appeared at Orgonon in a similar form.

8) **Unusual holes**. Strange angular or symetrically-placed holes in the soil have been a feature of both UFO nests and modern-day crop circles. Although rare, and still totally inexplicable, they need not be dismissed as the work of hoaxers or blamed on the heavy landing pads of flying saucers!

9) **Additional features**. As I have stated in the text, crop circles are not merely past events, they are gradually evolving entities in their own right and can take further bioform discharges at any time. Keep watch for extra 'grapeshot' or satellite circles, extra rings or completely new features. However, it is as well to point out that many of these have proved to be of man-made origin.

10) **Radio-activity in the soil**. Possible radio-active isotopes in trace elements have been found at one Wiltshire circle site and anomalous alpha and beta readings were established at five separate formations during the 1991 season. This means that radio-activity of an undefined origin could exist at many sites for a limited period after formation. Normal Geiger counters or ex-army Radiac sets are unlikely to register such low levels, but as a safeguard I shall certainly be carrying one around with me from now on. A wide variety of samples will have to be taken from both the circle and various control sites to fully vindicate these early findings. Should anyone wish to collect soil samples, I strongly suggest they first seek professional advice from the CCCS or CERES (see addresses in Selected Bibliography).

11) **Changes in crop samples**. Many undeniable changes have now been noted in samples taken from both crop circles and UFO nests across the globe. These have included growth node expansion, DNA alterations, cell damage, moisture vaporisation and carbon blackening.

As with any soil analysis, a specific number of samples will need to be taken from a variety of different positions, both within the circles and outside at control sites. Professional consultation should, once again, be sought from the

CCCS or CERES before any samples are gathered, otherwise your actions could prove valueless.

Any biophysicists or scientists who might like to aid the crop circle community in analysing either crop or soil samples should contact the author as soon as possible. All offers of help will be gratefully received.

If this Appendix has whetted your appetite for active involvement in crop circle research, then may I suggest you take a serious look at the titles included in the Selected Bibliography. These will give you an ideal grounding in the different subjects allied to the phenomenon. Then it is up to you, either you can join a national body such as the CCCS or CERES or, if preferred, you can work independently.

Any information, anecdotes, press cuttings or correspondence concerning the circles phenomenon in your area will also be welcomed. Enquiries should be addressed to Andrew Collins, c/o ABC Books, PO Box 189, Leigh-on-Sea, Essex SS9 1NF.

Appendix II – The Arros Maze Experiment

Sometimes we are confronted by information that contradicts our very understanding of mundane reality. The logical reaction of the human mind upon hearing such information is to reject it as false or impossible. It is better to react in this way, as to do otherwise might impinge upon the brain's capacity to accept new parameters of scientific reality.

Please remember these words when you read this final contribution to *The Circlemakers*, for it too contradicts our understanding of scientific reality. It has nothing directly to do with crop circles, although it may help establish the apparent relationship between orgone accumulation and bioform creation, both in the upper atmosphere and upon the earth's surface. It may also provide us with further clues as to the nature of the exotic energy involved in crop circle formation.

I refer to an incident that took place in March 1981 when I lived in the West Midlands town of Wolverhampton. At the time I worked closely with parapsychologist and psychic Graham Phillips, who lived nearby in a ground-floor flat at Oaks Crescent, Chapel Ash. On many occasions he had shown an acute ability to draw information from his unconscious mind on the megalithic structures and technology of the Neolithic and Bronze Age cultures of Britain. Much of this inspiration filtered into his conscious mind upon request, and came in the form of quite clear impressions, imagery and words. The ultimate origin of such psychic information need not concern us,

for it is the physical effects that resulted *from* psychic information that are of importance here.

Events began during the evening of Monday, 9 March when Graham and I were sitting in his flat discussing the nature of precognition – the ability to know future events. In conversation he suggested that by mental concentration he might be able to come up with a form of divination more accurate and accessible than those currently employed by psychics and mystics.

We both agreed this was a good idea, so Graham concentrated his mind and thought carefully about the matter. After a few minutes he said he could clairvoyantly see a complex maze pattern cut into grass turf. This mental picture then changed to show the same design drawn in chalk upon a dark, flat rock surface, close to the sea. Instantly he felt this particular maze pattern had been used in the distant past for precognitive purposes and could still be used today in a similar manner.

The imagery in his mind's eye then changed again to reveal a miniature of the maze carved inside the mouth of a cave. With this came the impression that it had been etched into the rock face to ensure it was never lost. At that moment the word '*arros*' was clairaudiently heard by Graham in connection with the maze. This he translated as meaning 'to absorb', a reference, it seemed, to the maze's apparent ability to absorb and channel 'light' or 'electrical energy' to its centre, due to the design's contrasting light and dark areas.

With the meditation over, Graham quickly sketched a representation of the maze. It was then transferred on to huge sheets of brown wrapping paper, laid across the lounge floor and stuck down with sticky tape. For some 45 minutes Graham and I chalked in the twisting six-inch wide pathway. When finished it was about 15 feet square and took up nearly all the available floor space.

At the time, neither Graham or I knew very much about maze designs, or their history, although I now realise it was unlike any turf maze or labyrinth design

FIG. 11 The *arros* maze design intuitively drawn by Graham Phillips on to the floor of his Wolverhampton flat on 9 March, 1981. Its paranormal effects seem to confirm the relationship between orgone radiation, bioform creation, electromagnetic fields, microwave-like energies and the crop circle phenomenon (author's picture).

known to be in existence today. There were, however, marked similarities between the rapid twists in its pathways and the double or triple-spiral centres in some megalithic carvings, such as the kerbstone designs of the chambered barrow at Newgrange, Ireland (c. 3200 BC), and the patterns upon the multi-sided stone balls of Towie, Aberdeenshire (c.2000 BC).

Graham took a breather and moved out into the hallway to go to the toilet. He reached the bathroom and was about to flick on the light switch when the entire overhead light circuit suddenly blew, leaving the flat in complete darkness. We thought nothing of the matter and simply

entered the cupboard in the hall-way, removed the fuse and changed the wire. The lights came back on and upon returning to the lounge we discussed how we might use the maze. Eventually it was decided that I, as a volunteer, would slowly walk the chalk path whilst in a meditative state. Once I reached the centre I would see if any images or impressions came to mind.

After some ten minutes I had reached the design's centre. A few disjointed pictures did come to mind, but none seemed relevant to the experiment. Quite unexpectedly Graham told me to get out of the maze as he felt something was wrong. I leapt sideways and looked towards him for an explanation. He could not give one, feeling only that it would have been 'dangerous' for me to have stayed there as he could sense 'something building up.'

Nothing further occurred, so we retired to the kitchen

PLATE 66 The entrance kerbstone at the Newgrange passage grave in Ireland's Boyne Valley (c. 3200 BC). Its spiral patterns show marked similarities to the sharp twists in the *arros* maze design (photo: Johnny Merron).

to make a pot of tea. It was at this point that our friend and colleague Martin Keatman knocked at the front door. Upon his entry we told him what had transpired so far, after which he ventured off to the toilet. Graham unexpectedly re-confirmed that something was 'building up' and reaching a tension point in connection with the maze. He also said he could feel a strong 'tingling sensation' pulsing through his body at which the light circuit blew again, startling us to some degree. In the darkness we changed the fuse wire, but on slotting back the fuse, the circuit blew again. It was not until the wire had been replaced a second time that the lights came back on.

Graham returned to the kitchen to find his cup of tea as I walked into the lounge. Upon glancing down at the centre of the enormous maze, covering the entire floor, I was astonished to see a lozenge-shaped burn mark immediately beyond the tip of the spiral path. It was pointing away from the pathway and seemed to be a charred mark on the surface of the paper some one inch long and a third of an inch wide. I called in the others to witness the sight and for several minutes we all stood staring at the design in total bewilderment.

No one could offer a suitable explanation as to how the burn mark had got there. Certainly, none of us had ventured into the room since Martin's arrival some minutes beforehand. The only clue seemed to be Graham's suggestion that the maze had been building up to a tension point. He had also referred to a tingling sensation running through his body just moments before the light circuit had blown for a second time. This hinted at the possibility that the burn mark had appeared as the resultant effect of some kind of energy 'discharge' within the floor design. Its position beyond the tip of the spiral path indicated that any accumulation of energy had gained a momentum by using this pathway until it could go no further, explaining why the burn mark was aligned away from this point.

Also of significance was that only the light circuit had blown, not any of those governing other electrical

appliances in the flat. We speculated on the possibility that the maze was in some way absorbing the available light or 'electrical energy' coming from the overhead light. Yet if this was so, then why should it cause an overloading of the circuit in the manner described? It just did not make sense.

A further hour went by as we stood around pondering upon the nature of the maze, waiting to see if anything further might happen. Someone then had the bright idea of placing an object over the burn mark. As I had earlier seen a mental picture of a brass phoenix we had in our possession, Graham picked up this item and stealthily crossed the maze towards its centre. Just as he placed it in position, the lights blew again. He jumped backwards in shock, although seemed unharmed. The fuse wire was again changed and, as before, the circuit rejected the wire on the first attempt. Eventually the lights were restored but no new burn mark had appeared and the phoenix statue seemed unaffected.

After this we sat around mulling over what had happened, trying to understand what form of energy might be involved in the discharging process. Graham attempted to see if any further psychic inspiration would come to mind. Nothing occurred until five o'clock in the morning when Graham received the distinct impression that if the maze was constructed out in the open it would be many times more powerful as direct solar radiation would help concentrate the 'electrical energy' at the centre of the maze. In the past this process would have been enhanced, he said, by placing a sunken bowl of rain water at the end of the spiral path. Its presence would have refracted and directed the current vertically upwards to form a column of invisible energy. Entering inside this 'electromagnetic' field, as Graham described it, would have triggered altered states of consciousness and induced psychic experiences such as precognition, explaining why the maze design had been conjured into his mind in the first place. Although I accepted Graham's views, I felt it possible that

the *arros* pattern may have acted upon the human psyche to cause telekinetic effects such as the appearance of the burn mark and the over-loading of the light circuit. Such phenomena is commonplace in poltergeist-ridden houses.

We decided that if we could channel sunlight into the centre of the maze using a mirror, whilst placing a second mirror at its centre to direct the supposed energies upwards to form a column, something dramatic might occur. Just what, we could not be sure. Despite this, many outrageous theories did go through our minds, including Graham's suggestion that the intensity of the energy involved could result in the disappearance and reappearance of objects placed in the maze. In view of this we had removed the phoenix from the centre and replaced it with a smaller item – a ten pence coin pulled from my pocket.

It was agreed that we would experiment further after some sleep, so I left Graham and Martin and returned to my own flat around 6am. Within half an hour I had bedded down and was dozing off when suddenly there was a frantic rapping on the ground-floor bedroom window. Rising to my feet, I found an excited Graham on the doorstep, eager to tell me what had transpired after my departure.

It seemed that the pair had temporarily forgotten about the maze and had decided instead to sit in the lounge and sing along to a guitar strummed by Martin. Yet then, as before, the light circuit had blown leaving them in total darkness (the curtains were drawn). Upon peering in the direction of the maze an intense, blue-white horizontal 'flame' was seen at the tip of the chalk path, just above the position of the coin placed there earlier. It was the size and shape of the original lozenge-shaped burn mark, and its presence instantly caused the brown paper around it to catch fire. However, just seconds later the unnatural blue-white flame ceased abruptly. This left the other, more obvious-looking flames to slowly burn a large triangular hole some 12 inches across, before they too petered out. By this time Martin had arrived with a bowl of water and

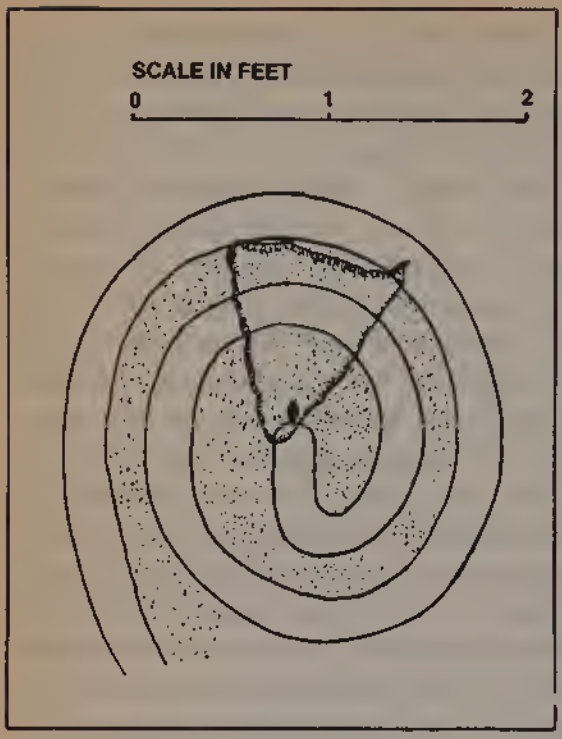


Fig. 12 The centre of the *arros* maze design showing the position and comparative size of the lozenge-shaped burn mark to the later triangular-shaped area of burnt brown paper, following the appearance of the blue-white elliptical mass (author's picture).

in a blind panic had thrown it on to the maze, merely making a mess of the whole floor.

Once the fuse had been repaired and the lights were switched back on, Graham and Martin noticed that the ten pence piece placed at the centre of the maze had been blackened as if it had been subjected to an intense heat source. Not quite sure of what to do, they had simply left everything where it was and decided to inform me, despite the hour.

Too tired to witness the soaked mess for myself, Graham departed and after a few hours sleep I rose and ventured around to the Oaks Crescent flat. Everything was as it had been left the night before and after taking some photographs I decided to remove the coin from its position on the floor. The first thing I noticed was that the paper immediately below and around the ten pence piece had been burnt away, and upon attempting to remove it, I found the coin to be stuck firmly to the carpet. Only after

some effort was it finally separated from the short nylon fibres, many of which were pulled up with the coin.

Graham appeared to have been greatly disturbed by the physical effects connected with the *arros* maze, and only after some hesitation did he agree to continue the experiment with the sun's rays later that day. He had now been clairvoyantly 'shown' the cave in which the maze was carved to preserve its design and felt this place was known today as 'Ludchurch'. It would be found, he said, upon the Staffordshire Moorlands, close to the town of Leek. He also believed that the channelling of energy along the maze's spiral path could be enhanced dramatically by marking it with a chalk-like marl or clay indigenous to this location. Apparently, its crystalline structure acted as a perfect conductor of the energy involved. Martin and I agreed to find this Ludchurch cave, but decided to leave both the trip and the continuation of the experiment until the following day.

Despite confirming the cave's existence, Martin and I failed to locate Ludchurch in the pouring rain. We returned to the Oaks Crescent flat only to find that Graham had unexpectedly got 'cold feet' over the whole affair, and on impulse had decided to roll up the maze and put it away in the cupboard. He even believed it would be dangerous to continue the experiment. Reluctantly, we had accepted his wish not to pursue the matter any further, and so the subject was dropped from conversation.

The following month I left the Midlands and returned to my own home territory of Essex. In my absence the design drawn upon the brown wrapping paper was thrown out and unfortunately the original sketch made by Graham was mislaid. However, I painstakingly redrew the *arros* maze using the three poor-quality photographs that mainly showed the burnt area in the centre of the design.

Just before Christmas 1989 I conducted further experiments with a miniature of the maze and found that an

apport (a paranormally-produced object) appeared within six to seven feet of its position. It was a piece of polished rose quartz and was the first apport ever to be found in my home. This went some way to supporting Graham's earlier view that the apparent energy accumulation focused on the centre of the *arros* maze could make objects appear, disappear or reappear.

The subject of the *arros* maze was then forgotten until after the completion of this book in April 1992. Suddenly, the whole affair began to make sense and I felt I needed to give it a mention within these pages. I am sure that the reader, like Debbie and myself, will have realised that this account contains important elements familiar to the orgone answer to crop circles.

Graham said it was the contrasting light and dark areas of the maze design that gave it the ability to absorb 'light' and produce some form of 'electrical energy'. In my opinion this effect seems to parallel our view of American Indian sand paintings and Japanese *zen* sand gardens acting as efficient means of containing and enhancing *ch'i* or orgone. Yet instead of alternating divisions of organic and inorganic substances, or space and no space, as in the sand gardens and stone circles, the *arros* maze worked on the principle of contrasting light and dark regions.

Remember too that the paths of the prehistoric examples were apparently drawn with either chalk (itself an aquifer) or, in the case of those in the Staffordshire Moorlands region, with a kind of marl or clay found in the vicinity of a cave named Ludchurch. In early 1992 I finally made some enquiries about this claim by Graham and discovered from a Staffordshire historian named Doug Pickford that stone and earth extracted from the Roaches – the ragged outcrop of rocks behind Ludchurch – was considered to possess magical qualities and had been used locally for centuries to make totems and lucky charms. A similar function was attributed to the sand collected from the floor after its use in Indian sand paintings.

It would appear as if the sharp turns, the straight

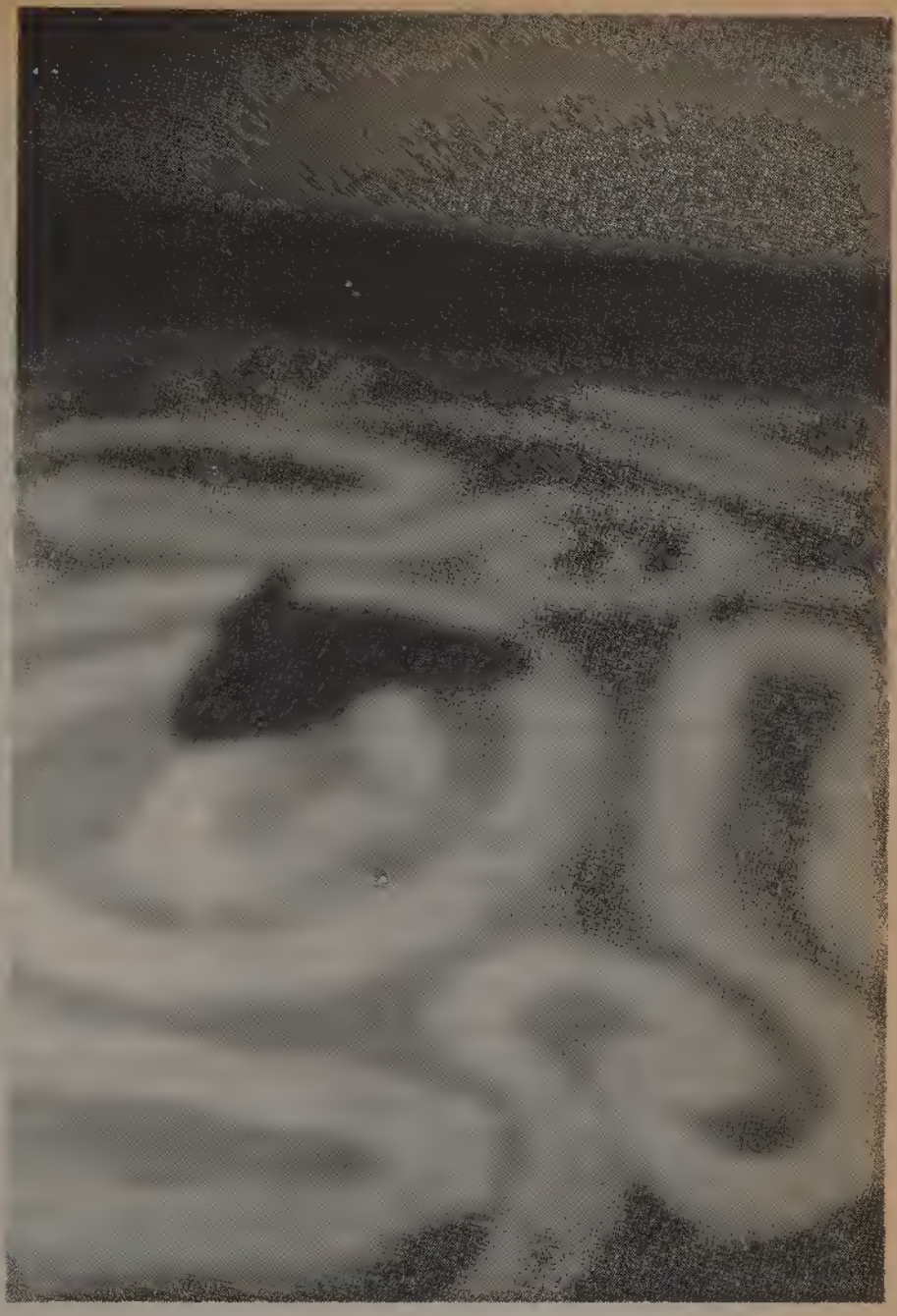


PLATE 67 One of the three poor quality photographs of the so-called *arros* maze design drawn intuitively by Graham Phillips in 1981 and thought to have been used in the past by the Neolithic and Bronze Age cultures of Britain (author's photo).

courses and the spiral path of the *arros* maze aided its ability to contain and direct orgone to its centre, making it a powerful flat-plan accumulator. Orgone exists in the air around us, although it seems likely that the maze mainly fed upon the energy produced initially by Graham and myself and then, after Martin's arrival at the Oaks Crescent flat, by all three of us. This suggests that the maze absorbed organic energy *produced* by sunlight, and not sunlight itself as Graham had imagined.

The rapid collection of orgone within the maze appears to have resulted in its concentration at the centre of the design. This seems to have caused a much heightened electromagnetic field in the lounge through an interaction between the electricity in the overhead light circuit and the rapid build up of orgone radiation in the same vicinity. Graham not only 'felt' this build up, he actually experienced the electromagnetic pulse as a definite tingling sensation, a symptom so often reported in UFO close encounters.

Each time a discharge took place there was an overloading of the electrical circuit controlling the overhead light. Electromagnetic currents produced during UFO encounters have often resulted in similar blow outs to electrical circuits, particularly in cars and hand-held torches and lamps. Yet when the second discharge occurred, not only did it blow the lights, it also left a lozenge-shaped burn mark beyond the central tip of the pathway (see illustration). This suggests an intense concentration of energy at this point.

Graham felt that a sunken bowl of water beyond the tip would have contained the discharge and refracted the electromagnetic field upwards, like a column or funnel of energy. Still water, as we have seen, is an efficient form of accumulating orgone and appears to play an active role in the formation of crop circles. The divination achieved by past cultures through the use of the maze was induced, it seems, by altered states of consciousness. These are

known to result from the close proximity of strong electromagnetic fields as the Canadians Persinger and Lafrenière have successfully shown in their work with UFO close encounter witnesses.

When Graham himself entered the floor maze to place the brass phoenix on the lozenge-shaped burn mark, the lights blew again, suggesting that his interaction with the pattern had 'triggered' the discharge process on this occasion. This may be a minor reflection of the triggering mechanism used by myself and the Earthquest group at the Nine Ladies stone circle in Derbyshire to produce the vertical wind in 1982.

Of greatest importance to the crop circle debate are the events that transpired after my own departure from the Oaks Crescent flat. Whilst Graham and Martin were singing along to a guitar, the room had been plunged into darkness once more. This seems to have been catalysed by their actions for, like circle dancing and foot stomping in American Indian tradition, singing will cause an increase in the production of bodily orgone. Graham and Martin had then witnessed an intense blue-white flame beyond the tip of the spiral path. It was not a flame in the true sense of the word, more an intense elliptical mass. It had marked differences to the lapping flames that appeared at ground level and immediately burnt the surrounding brown paper in a V-shaped mark.

So what exactly had taken place that night? Could it be possible that the intense accumulation of orgone radiation in the centre of the maze had created a tiny bioform – a miniature of the atmospheric UFOs and the ground-produced earth lights? The coin placed over the original burn mark turned black after the appearance of the blue-white 'flame' directly above it. It was later found to be stuck firmly to the nylon carpet in a manner totally incompatible with the idea that the lapping flames which engulfed the brown paper had heated it to cause such effects (I still have this coin in my possession). As I suggested at the time it was as if 'a terrific amount of heat (had been)

present within the coin'. A similar short, sharp intense heat has been cited as a component of the circle-making process. I believe this is further evidence in support of the direct links between orgone radiation, bioform creation, electromagnetic fields, microwave effects and, of course, their collective relationship to the crop circle phenomenon.

Furthermore, in the wake of the Oranur experiment of 1951, members of the Reich Institute at Rangeley, Maine, became aware of Gremlin-like effects, where objects would mysteriously disappear then later re-appear in obscure places. Similar events occur in poltergeist-ridden houses and are almost certainly a resultant effect of an over-production of orgone in the body (see the Notes section for a personal opinion on the association between crop circles, orgone and psychokinesis). Add this to Graham's belief that the *arros* maze was once used to make objects disappear and re-appear, and my own experience of an apport appearing in the vicinity of a miniature maze design, then it all makes some kind of crazy sense. Could it be that we are touching on the very ingredients that may one day supply us with an answer to fifth-dimensional abduction experiences, such as those the Avis family underwent after apparently entering inside an orgone bioform?

Notes and References

NOTE
The full bibliographical details, when not cited here, are to be found in the Bibliography.

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1. Wingfield, G., *Crop Circles, Harbingers of World Change*, p. 27.

Chapter 3 – Diminishing Health

1. Wingfield, G., *The Crop Circle Enigma*, p. 99.
2. Wingfield, G., *Crop Circles – Harbingers of World Change*, p. 26.
3. Debbie's very first description of crop circles whilst in the Barbury Castle formation was 'inter-dimensional orgonic hieroglyphs'. However, it was felt best to leave out this title until later on in the book. See Chapter 24 – The Light of Consciousness for a full explanation of this statement.

Chapter 5 – Rita's Return

1. Wingfield, G., *The Crop Circle Enigma*, p.104.
2. In September 1990, Doug Bower and Dave Chorley claimed, without due evidence, that they hoaxed this circle found in 1989 during Operation White Crow. However, George Wingfield and many other circles researchers remain wholly unconvinced by this claim, knowing that information concerning its discovery was freely available in many published accounts.
3. Delgado, P., and Andrews, C., *Circular Evidence*, pp. 65-66.
4. Delgado, P., and Andrews, C., *Crop Circles the Latest Evidence*, p. 15.
5. Brown, K., 'White Crow & Grasshopper Warbler', *The Cerealogist* No 6, Summer 1992, pp. 3-4.

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1. Collins, A., BUFORA case 76-361 C4b. See also *UFO Magic in Motion*, Shuttlewood, A., pp. 192-5, for a review of background to Barry King and the 1976 Warminster sighting.
2. It is worth pointing out that on the morning we were at Upton Scudamore a huge pictogram was discovered in the fields nearby, although we saw nothing at the time. See *Crop Circles – Harbingers of World Change*, pp. 153-4.

Chapter 7 – No Sleep Till Cheesefoot Head

1. Harris, L., 'UFO & Silver-suited Entity seen near Winchester', *Flying Saucer Review* Vol 22 No 5, pp. 3-6.

Chapter 8 – The Vision Unveiled

1. Debbie's words were recorded and later transcribed for the preparation of this book. However, I have had to re-work her ideas into more obvious terminology and coherence, although her words are basically the same.
2. Oldfield, H., *Dark Side of the Brain*.
3. Constable, T. J., *Sky Creatures*, pp. 142-4.
4. The term non-locality was first used in place of radionics, within the context of Debbie's theories, after a conversation with Nic Ferris in Glastonbury during the evening of Sunday, 8 September, 1991. He suggested non-locality was a more appropriate scientific description of the process involved with orgone consciousness.

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1. Casteret, N., *Ten Years Under the Earth*, pp. 187-8
2. Collins, A., 'Consciousness, Stones and Energies', *Earthquest News*, No 6, Spring 1983, pp. 5-16.
3. Devereux, P., *Earth Lights Revelation*, pp. 153-9.
4. Delgado, P., and Andrews, C., *Circular Evidence*, p. 29.

Chapter 10 – Orgone Aftermath

1. Strainic, M., 'Once Upon a Time in the Wheat', *The Circular* Vol 3 No 1, pp. 6-7.
2. Constable, T. J., *Sky Creatures*, p. 175-6.
3. Delgado, P., and Andrews, C. *Circular Evidence*, p. 95.
4. Debbie again experienced the foul taste when I began writing this book in January 1992. This lingered until the manuscript was completed in March 1992, and was accompanied in early February by intense migraine headaches and other physical

problems, forcing her to have time off work. Upon consulting her local doctor she was told she had a sterile infection caused through a lack of healthy bacteria in her body, a disorder normally resulting from heavy courses of antibiotics or frequent X-ray exposure, neither of which were responsible for her infection. Although I do not wish to belabour the matter, she believed there was a direct link between her condition and my own constant mental contact with crop circles and orgone radiation whilst working on the book. She also said an oppressive atmosphere permeated the house during this period of time.

Accepting her words, I merely continued to use the word processor. Then, during the third week in February, I too began experiencing a continual foul taste, not bitter, but dry and sour, very like the taste that accompanies a night without sleep.

5. Delgado, P., and Andrews, C., *Circular Evidence*, pp. 65-6.
6. Strainic, M., 'Once Upon a Time in the Wheat', *The Circular*, Vol 3 No 1, p. 6.
7. Reich, W., *The Orgone Accumulator*, pp. 16-20.
8. Blasband, R., 'The Medical DOR-Buster in the Treatment of Cancer Mice', *Journal of Orgonomy*, No 8, 1974.

Chapter 11 – The Age-old Ley Debate

1. Nelson, B., *My Trip to Mars, the Moon and Venus* (Quill Press, 1956).
2. Heselton, P., *Tony Wedd: New Age Pioneer*, p. 80.
3. Screeton, P., *Quicksilver Heritage: The Mystic Leys Their Legacy of Ancient Wisdom*, pp. 140-8.
4. 'Circumlibra', 'Etheric Centres', *The Ley Hunter*, No 2, 1969; reprinted as the booklet *Times for the Times to Come Together*, published by P. Screeton in 1970.

Chapter 12 – Lights of the Damned

1. Randles, J., and Fuller, P., *Crop Circles A Mystery Solved*, p. 150.
2. Devereux, P., *Earth Lights Revelation*, p. 82.
3. The Cotswold UFO connection was discovered during my research for the article 'Folklore: Our Inheritance from the Old Religion' published in *Strange Phenomena*, No 2, 1979. On Monday, 7 May, 1979, I paid-an evening visit to the Rollright Stones with a young psychic named Alison Fearn. After attuning to the stones and providing me with background

data on the site's history we left for the long drive home to Wickford, Essex. A little way into the journey she unexpectedly turned to the subject of UFOs, remarking that the area around the stones would be 'ideal' for UFO sightings, 'just as it has been in the past.' Puzzled by this remark I asked her why this should be, to which she responded: 'Because the earth is right.'

She could not elaborate on her words, although it was this simple statement that prompted me to recall Barry King's geological explanation for ufocals, and to assume that perhaps the Cotswolds produced strong geophysical anomalies that resulted in light phenomena.

This incident undoubtedly inspired the work that Graham Phillips, Martin Keatman and I carried out into both the Loch Ness phenomenon and emanic fields during December 1979 for the *Why?* series manuscript.

4. Wingfield, G., 'The English Crop Circles in 1988', *The UFO Report 1990*, p. 57.
5. Westwood, J., *Albion: A Guide to Legendary Britain*, p. 65.
6. Ibid., p. 66.
7. Debbie's information concerning the methane links with orgone radiation and light manifestations was, in fact, gained in a dream during the night of Tuesday, 3 March, 1992. She related the information to me the next morning and it was transferred immediately into the already completed text for this book.

Chapter 14 – Wielding the Wild Wind

1. See Janet and Colin Bord's excellent book *Secret Country* for accounts of weather retribution in association with disturbing ancient sites.
2. Graves, T., *Needles of Stone*, pp. 103-16.
3. Ibid., p. 106.
4. Collins, A., 'Consciousness, Stones and Energies', *Earthquest News*, No 6, Spring 1983, p. 15.
5. Wingfield, G., 'The English Corn Circles in 1988', *The UFO Report 1990*, pp. 62, 65.
6. Ibid., p. 70.
7. Wingfield, G., 'Ever Increasing Circles', *The UFO Report 1991*, pp. 15-6.
8. Meaden, T., 'Crop Circles and the Plasma Vortex', *The Crop Circle Enigma*, p. 77.

9. Collins, A., *The Black Alchemist*.

Chapter 15 – The Raindance

1. Graves, T., *Needles of Stone*, p. 115.

Chapter 16 – The Scientific Shaman

1. Taylor, B., lecture at Essex CCCS on Thursday, 20 February, 1992, where the slide was also shown.
2. Delgado, P., Andrews, C., *Circular Evidence*, p. 35.
3. Randles, J., and Fuller, P., *Crop Circles A Mystery Solved*, pp. 84-5.
4. Constable, T. J., *Sky Creatures*, p. 232.

Chapter 17 – The Return of the Ether Ships

1. Constable, T. J., *Sky Creatures*, p. 55.
2. Ibid., p. 192.
3. Randles, J., and Whetnall, P., *Alien Contact*, pp. 54-5.
4. Constable, T.J., *Sky Creatures*, p. 21.
5. Ibid., pp. 100-1.
6. Ibid., p. 118.
7. Ibid., p. 119.
8. Ibid., p. 119.
9. Ibid., p. 123.
10. Ibid., p. 146.
11. 1966, Tully . . . , *Australian Flying Saucer Review*, Sydney edition, No 9, November 1966. The article on the Tully case in the May-June 1969 issue of *Flying Saucer Review* speaks of the swirl as anti-clockwise, therefore contradicting its Australian counterpart. I have taken the word of the earlier source since their article was compiled the same year as the event.
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13. Constable, T.J., *Sky Creatures*, pp. 201-2.
14. Ibid., p. 202.
15. Kelley, C.R., 'What is Orgone Energy?', *The Creative Process*, Vol II, No 1. Quoted in W. Edward Mann and Edward Hoffman's *Wilhelm Reich – The Man who Dreamed of Tomorrow*, p. 259.

Chapter 18 – Nesting Habits

1. Constable, T.J., *Sky Creatures*, p. 172.
2. Delgado, P., Andrews, C., *Circular Evidence*, p. 44. There seems to be a direct link between orgone radiation and poltergeist phenomena, or telekinesis as it is known in parapsychology. During the height of her previously-mentioned sterile infection in February 1992, Debbie came to believe that the writing of *The Circlemakers* was inducing heightened orgone activity in both our bodies. In a non-psychic person this would not matter. However, she strongly felt that psychically-sensitive individuals naturally produce larger quantities of orgone. Should even greater levels of orgone therefore build up, either through the intervention of outside sources (such as crop circles, ancient sites and orgone accumulators) or through over-production in the body, it will cause overdose effects like those she experienced at the Barbury Castle formation in July 1991 and Bernard encountered at Wormwood Hill, Cambridgeshire, in 1981.

   Just as places of ancient power discharge excess orgone, Debbie decided that the human body might be able to do the same. So in an attempt to release this built up orgone in her body, she idly visualised it discharging into a rack of vertically-standing sheet glass whilst at work one day. She mentioned her intentions to a colleague who had no concept of psychic abilities, but decided to look on just the same. One sheet responded by sending out a loud crack. Amazed, they picked it up, only to find it was now fractured in several places and subsequently fell to pieces in their hands. Both are quite sure there were no cracks in the glass beforehand. Happily, her illness also lessened considerably after this date.

   As absurd as this may seem to many, I recall Barry King discharging kinetic energy in a similar manner back in 1978. Other psychics believe that excess energies built up in the body can be earthed into such things as heavily-rooted trees and certain types of standing stone.

   Poltergeists have been likened by Colin Wilson to the actions of an invisible football of energy, sent out by the principal person involved in the case. Such people are generally found to be psychically-sensitive adolescents going through great changes in life, be it puberty, traumatic events or

family problems. Research carried out by Graham Phillips and myself in 1978-9 also indicated that nearly all poltergeist and UFO close encounter witnesses show many genetic, physiological and psychological traits in common with each other – a theory we published in 1979 under the name psychic genetics or psygenics.

Could it be possible that psychically-sensitive individuals produce increased amounts of orgone during periods of trauma or change, which is then uncontrollably discharged as 'balls' of discarded energy into available household objects? Might the sudden introduction of orgone into these artefacts cause their whole structure to temporarily change in ways still inexplicable, with the resultant effect being poltergeist activity? Many moving objects are reported to glide through the air as if weightless, then fall to the ground as if placed there by unseen hands. Other objects mysteriously disappear, then re-appear in obscure places at a later point. Such gremlin-like activity was reported in the Reich Institute at Orgonon during the aftermath of the Oranur Experiment in 1951. The sudden appearance of paranormally-produced artefects, or apports as they are known, would also fall into this category.

If orgone does turn out to have some relationship with the superforce of the Unified Field theory – and therefore exerts an influence across five or eleven dimensions instead of four – then it is certain that paranormal phenomena, such as poltergeist activity and the production of apports, will be seen as tangible echos of events occurring across multiple dimensions.

It is worth mentioning that during his extensive research into poltergeist activity, Graham Phillips found that a high percentage of subjects who become the focus of such phenomena also experience UFO activity around the same time. So perplexed was he by this correlation that he contacted the British UFO Research Association in London. They put him in touch with me, which was how we first became friends. His research confirmed my own findings that a great many true witnesses to UFOs also experience paranormal and psychic events on a regular basis from a very early age. See *Strange Phenomena* Vol 1, Nos 1-2, 1979, for the series of articles by

Graham and myself on all the above subjects, including poltergeist witnesses, psygenics, the links between UFOs and psychic abilities, and the relationship between psychics, earth energies and ancient sites.

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4. The 1991 Great Holland ringed circle and triangle were investigated by Jeff Holland who is of the opinion that the ring and subsequent triangle were both added by hoaxers.
5. Basterfield, K., *Circles Down Under*, UFO Research Australia, January 1992.
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2. Devereux, P., *Places of Power, Secret Energies at Ancient Sites*, pp. 83-4.
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2. Collins, A., 'The Aveley Abduction, Part One', *Flying Saucer Review*, Vol 23, No 6, pp. 13-25, and Collins, A., 'The Aveley Abduction, Part Two', *Flying Saucer Review*, Vol 24, No 1, pp. 5-15.
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3. Wingfield, G., 'Ever Increasing Circles', *The UFO Report 1991*, p. 21.
4. Ibid., p. 23.
5. Ibid., p. 25-26, and personal conversation with Ron Jones at Essex CCCS meeting on Thursday, 20 February, 1992.

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CERES (Circles Effect Research) and TORRO (Tornado and Storm Research Organisation), 54 Frome Road, Bradford-on-Avon, Wiltshire BA15 1LD.